A Repreſentation of his late Majeſty King Charles ye firſt His giving Thankes to Almighty God for ye birth of his Sonne (now our moſt Gratious Soveraigne) King Charles ye 2d. at St. Pauls London May the 29th 1630.

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ΚΑΡΟ'ΛΟΥ τρισμεγίστου Ἔμπειρια.

THE MOST GLORIOVS STAR,

OR

CELESTIAL CONSTELLATION OF THE *Pleiades*, or *Charles* Waine.

Appearing,

And ſhining moſt brightly in a *Miraculous* manner in the Face of the Sun at Noon day at the *Nativity* of our Sacred Soveraign *KING Charles*, 2. Preſaging his Majeſties *Exaltation* to future Honour and Greatneſſe, Tranſcending not only the moſt potent Chriſtian Princes in *Europe*, but by Divine Deſignment ordained to be the moſt *Mighty Monarch* in the *Vniverſe*. Never any Starre having appeared before at the birth of any (the *Higheſt humane Hero*) except our Saviour.

Behold, a King *ſhall reign in righteouſneſs* Pſal. 32. 1.

By *Edw. Mathew* of the Middle *Temple*, Eſq.

LONDON,
Printed for the uſe and benefit of WILLIAM BYRON Gent. 1661.

To the moſt Auguſtuous

Prince my Dear and Dread Soveraign *Charlemain* the 2d. by the Mercy and Divine decree of the Almighty, his Highneſs own Inhærent Inheritance, and legal Succeſſion, The peoples ſurpaſſing deſire, ſignal Loyalty, longing affection, and eſpecial Election, of Great *Britain*, *France*, and *Ireland*, *Jure Divino & humano*, King Defender of the true ancient Chriſtian Catholick Faith, *&c.* And by Divine Providence preordained to be the moſt pious, prudent and potent Prince in the Univerſe.

Ructavit Cor meum verbum bonum; Dico ego opera mea Regi, Pſal. 45. 1. *My heart is Inditing of a good matter, concerning*

 the

the King; *Divine providence disposing my Meditations towards so sacred a subject, directs the Dedication thereof according to the Princely Prophet* Davids *pattern.* Dico opera mea Regi. Quod ausus sum tantæ Majestatis Principem tantillo adire munusculo *That so mean a person should approach the presence of so mighty a Prince, with so poor a present may be accounted high presumption; yet 'tis storied, that* Jupiter *was pleased with the course fare of a poor person.*

Baucis in hospitium magnum accepisse Tonantem,
Atque illi instaves apposuisse dapes, &c.

Under the law he that had not a Lamb to sacrifice, was permitted

mitted to offer a Turtle Dove, *or pair of young* Pigeons, *and in the Goſpel a ſmall Mite renders a poor Widdow Liberall,* Æſchines *when he ſaw his fellow Schollers preſenting great gifts to* Socrates *their Maſter, being deſtitute of ſuch a preſent, preſented himſelf, profeſſing* to be wholy devoted to his Maſter, which Socrates accepted as the chiefeſt Gift. *There is nothing worth your* Majeſties *acceptance in the power of Your Highneſſe meaneſt ſubject, Paraſitical adulation I know unpleaſing to your prudent* Majeſty, *and hateful to mine own Nature, my Life and what elſe can be accounted dear*

uſq; ad aras, *I have bin alwaies and ſtill ſhall be moſt freely ready to ſacrifice. 'Tis ſaid of* Cæſar *that ſurely nature meant him for a Conqueror, when ſhe gave him both ſuch courage and ſuch courteſie which put* Marius *into a muze (ſaying) that he that durſt ſpeak to him, was ignorant of his greatneſſe, and he that durſt not was ſo of his goodneſſe.*

The incomparable Candor of your Majeſties *ſweeteſt diſpoſition gives me incouragement humbly to implore Your* Majeſties *princely pardon for this preſumption, and to vouchſafe your Highneſſe Gracious acceptance of this unpoliſhed piece,*

penned

penner whilſt my Soule (though inlarged with ſurpaſſing Love and Joy for my Soveraigns ſafe and happy Reſtoration, (for which my prayers to Heaven were frequent and conſtant, my Tounge and Pen Head, Heart, and Hands according to my beſt ability not wanting) yet was much ſtreight ned with perplexity of ſpirit, by reaſon of long impriſonment and diſtracted with diſtemper of Mind and Eſtate alwaies attending the ſad Condition of Priſoners! Happily herein ſomewhat not unworthy your Majeſties *ſerious conſideration at preſent) may be obſerved: & I hope I have herein delivered*

nothing touching your Majeſty *but what I have received from the dictates of that Good Divine ſpirit which hath directed me through this whole diſcourſe and what I faithfully believe will in due time be fully accompliſhed, my faith herein being in part confirmed not only by thoſe propheticall preſages in this Tract ſpecified, and by Dreams & Viſions (which howſoever by ſome may be accounted vain or deceitful) yet I have often proved, & ſince found really to come to paſs, and receive a plenary effect touching your* Majeſties *return and other matters of Moment: But alſo by an irreſiſtible and invincible preſſure of ſpirit, to publiſh*

what in this tract, I have written; ſo that I may truly ſay with the Prophet Jeremiah, 'Twas a fire in my bones, and I could not ſupreſſe it, *but by Divine impulſion of ſpirit, was importuned and preſt to declare what by divine deſignment I believe is determined touching your* Majeſties *exaltation not only to be the moſt potent Chriſtian Prince in* Europe, *But to be the phenix of this Age, and the moſt Famous and Illuſtrious potentate in the Univerſe. This I ſhall be ready to avouch againſt the moſt criticall carpers murmuring and detracting Momuſſes, and ſeeming zealous Zoyluſſes; and 'tis probable ſome pernicious* Paſhurs

will

wil conſpire with other confederates cogitare cogitationes *to deviſe deviſes againſt* Jeremiah *and be ready* percutere eum lingua, *to ſmite him with the tongue*, Jer. 18. 18. *Their malice ſhall render them nothing more then* Paſhurs *reward, but a new name of terror and ſhame*, Magor miſſabib *ſignifying fear round about, we have of late unhappily had too many* paſhurs *who cannot abide to hear any truth ſpoken, ſuch as wil not hear any good declared or proſperity preſaged to their Prince, how pious & worthy ſoever, but are ready rather to calumniate; let all ſuch ſeditious* Shebaes, *Curſing* Shimei's, *Railing* Rabſhekeis,

and

& rebellious Korahs *know, that though they rail & rage, againſt their lawful Soveraign againſt whom they ought not to entertain ſo much as an evil thought, he that ſits in Heaven will not only deride but in the end deſtroy all ſuch diſturbing Traytors, & will eſtabliſh your Majeſties Throne in righteouſneſs, cauſe your Highneſſe Crown to flouriſh and cloth your Enemies with ſhame & confuſion in concluſion. The King of Kings hath ſet his King on high upon his holy Hill, his Sion, over his People; & ſent an heavenly Herald to proclaim his preſent power, and declare a future inlargement of his Dominion; A glorious* Star, *or rather*

Cele-

ſtial Conſtellation, the Pleiades Charles Waine, *ſhining brightlie on the day of your Majeſties Nativity, when your Majeſties late pious Father of bleſſed memory came to offer his ſacrifice of praiſe as Incenſe at the Alter of St.* Paul. *That Celeſtiall Embaſſadour was ſent to certifie Gods acceptance of that ſacrifice, and to confirm the certainty of your Majeſties future Exaltation, to tranſcendent honour by divine deſignment preordained.* E Cælis tanti beneficii mittitur nunciusquia nemo in terras illius magnitudinem nec intelligebat, nec credebat (*as was ſaid of our Saviours ſtar appearing upon his*

his Nativity) Cæleſtium munerum merito cæleſtis nuncius eſt, *the people neither underſtanding nor believing the greatneſſe and goodneſſe of the benefit beſtowed on them, an heavenly nuntio is therefore ſent to aſſure them of both. I have much more to ſpeak concerning Your ſacred Majeſty who may well be reſembled to the Golden Gandleſtick, and the two Renowned Dukes, your Majeſties Royal Brethren to the two Olive Trees on the right and left ſide thereof* Zech. 4. *But leaſt I ſhould incurre the cenſure of the City of* Myndas *for making my Porch to large, I ſhall crave your Majeſties pardon, and Conclude with*

with the prayer of that Princely *Prophet your Majesties most pious* Father, *I pray God bless Your Majesty and establish Your Kingdoms in righteousness, your soul in true* Religion, *and your honour in the love of God and your* People, *which is and shall be the dayly and hearty prayer of*

Most Gracious SOVERAIGN.

Though one of the Lowest, yet no less Loyall and Faithfull then the Loftiest of your Majesties Subjects and Servants,

Edw. Matthew.

ΚΑΡΟΔΟΤ μεγιστε ὁ Βασιλευς.

idus sive Currus Triumphalis Caroli à Carolo, majoris Carolo magno.

The glorious Star of King *Charls* II.

r, the Triumphall Charriot of the British Charlemaine, Charles-maine.

ALmighty God the King of Kings, to whom the Shield and Pillars of the Earth belong, by whom Kings raign, Princes bear rule, and Rulers have Dominion, as he is the Authour, Giver and Disposer of Dignities, Honours and highest promotions; So his Divine Majesty is oftentimes pleased by remarkable preceding signes, to demonstrate his purpose of doing great things, for those persons, whom his Omniscient Wisedome predestinateth to superlative

Honour and Greatneſſe. To omit Heathen Hiſtory, holy Writ is full and frequent in Examples of this nature, ſignes cœleſtiall, by Angels, Stars, ſignes in the Heavens, Lightnings, Thunders, Clouds, and very frequently by fires from heaven, or bright ſhining lights, and flames and pillars of fires alſo on Earth; alwayes evident infallible preſages, to perſons or places, publique or private of extraordinary mercies or Judgements enſuing.

To inſtance in ſome few (for to mention all would be too tedious) the Lord by Angels and Viſions often appeared to *Abraham*, touching his ſeed and eſtate; ſo to *Iſaac* and *Jacob*; And upon *Moſes* his call to be Leader of the *Iſraelites* out of *Egypt*, the houſe of Bondage; the Angel of the Lord appeared to him in a flame of fire, in *a buſh burning*,

bus

but not consumed; Exod. 3. 2. Gods mercy herein is evidenced to *Moses* and his people; And after Gods Judgments against their Enemies, who kept them in bondage, is manifested by many miracles, shewed by the power of God in the hand of *Moses*, *Exod.* 9. 23. who (*inter alia*) stretching out his rod towards heaven, The Lord sendeth haile, mingled with fire, thunder and lightning on man and beast.

The Israelites marching out of Ægypt, the Lord goeth before them, by day in a Pillar of a Cloud, and by night in a Pillar of Fire, *Exod.* 13. 21.

Aaron speaking to the Congregation of Israel, *the glory of the Lord appeareth* in a *cloud* towards the Wilderneſſe, *Exod.* 16. 10.

Moses coming down from mount *Sinai*, with the two Tables in his hand, his Face ſhineth ſo

bright, that *Aaron* and the people are afraid to come neer him, *Exod.* 34.30.

On the third day before giving of the law, thunder, lightning, thick Clouds, and the mount *Sinai* trembling, *&c. Exod.* 19.16.

An Angel of the Lord appeared to *Manoah* and his wife, predicting the Conception and Birth of *Sampson*, and they offering Sacrifice, the Angel ascended in the flame which came from the Altar, *Judges* 13. A wonderfull signe prefaging *Sampsons* surpassing strength, to be given of God; and therefore tis said when he shewed any Acts of his valour and force, *The Spirit of the Lord came mightily upon him*, *Jud.* 14.6. 15.14.

The Angel *Gabriel* was sent of God, to declare to the blessed Virgin *Mary* her Conception and birth of our Saviour, and give him the

name

name *Jesus*, and pronunciate his goodness and greatness, *Mat.* 1. 21. *Luke* 1, 31. 32. A Saviour of the people, and he shall be great, and called the son of the most high God.

After his birth, there appeared a Star, by which the *Magi*, the great wealthy and wisemen of the East were directed to Christ, who came and worshipped, and presented rich gifts, Gold, Frankincense, and Myrrhe, *&c. Mat.* 2. 11.

On the Birth-day of our Soveraign Lord the King, being Saturday 29. of *May*, 1630. a bright star at noon shone gloriously in the heavens; his late Majesty coming then to hear a Sermon at St. *Pauls* Crosse; the Text whereof was, *Sampsons Probleme or riddle, Jud.* 14, 14. *Out of the strong came forth sweetnesse, &c.* And to present his praise & peace-Offering at St. *Paul*'s Altar, for the Royall Queens happy delivery of our then hopefull Prince: our now

most blessed, loved and honoured, King, *Charlemaine*, the II. from a plain but happily prophetical Pen; this threefold distichon then dropped.

Dum Rex Paulinus accessit
gratus ad aras,
Emicuit medio splendida
stella die.
Dic Divina mihi tractans
Enigmata præco,
Quæ tunc prædicat stella
notanda micans.
Magnus in Occiduo princeps
jam nascitur orbe,
Lucis & ecclipsi erat
Orientis erit.

Thus Englished.

Whilest to the Altar of St. Paul the King
Approached with his grateful Offering:

A Star at noon appeared; tell
me divine?
That preacheſt Riddles, why it
then did ſhine?
To the Weſtern world a Prince
is newly born;
And the Eaſt too morrow in
Eccliplſe ſhall mourn.

That there was on the day following being Sunday, an Orientall Eccliplſe cannot be doubted; The effects and operation of which are yet in future to be produced, of which ſomething ſhall be ſaid hereafter.

At the death of *Julius Cæſar*, *Qui in Deorum numerum relatus eſt*, who was numbred among the Gods, a Comet ſhined then for ſeven dayes together, ariſing about the eleventh houre of the day, which by the blinde Heathens was believed to be *Cæſars* ſoul, who had been a Comet of Combuſtion to the World,

Horace lib. 1. ode 12.

—— micat inter omnes
Julium ſidus, velut inter ignes
Luna minores.

But what Hiſtory do we finde mentioning the Apparition of any celeſtial ſigne or ſtar, at the Birth of any the greateſt perſons before or ſince our Saviour? Surely, none of our higheſt humane *Hero's* have been honoured herewith; but our Sacred Soveraign, upon whoſe Nativity in the mid-day, in the face of the Sun this Star appeared, and ſhined moſt brightly, in the ſight of many of good credit, yet living to teſtifie the Truth hereof.

Let none maliciouſly miſtake me, as though I compared our King with the worlds Saviour, far be it from even my imaginations, much more expreſſions; I know his Majeſty as much abominates prophane adoration, as he hates paraſitical Adulation: I ſhall therefore only

onely set down some brief but serious observations of resemblance happening touching that Star, appearing at the Nativity of our Saviour, and this Star or signe Cœlestiall shining at the Nativity of our Soveraign, and leave the signification, interpretation and amplification thereof to some diviner Pens.

The first Observation, is, that as that Star did lead the wisemen to Christ to worship his divine Majesty, so the wiser and better sort of men were directed by divine Providence to yield due honour and obedience to our rightfull Soveraigne Lord and King, which by wilfully wicked persons was long withdrawn and denyed.

The second, That as Christ Jesus was the worlds cœlestiall and eternal Saviour, sent into the world:

to save his people from their sins, and Death & Hell due for the same; and therefore had the sweet name Jesus given him by the Angel from God: So hath God sent our Soveraign King to be a Terrestial, temporal Savior to our Microcrosm; these three Nations, ready to sinck in misery & slavery, and to be swallowed up by divellishly minded Miscreants, Rebellious Traitors, walking craftily, *&c.* Such as *Jeremiah* the Prophet mentions, *chap.* 6. 28.

But God hath made our King as it is said, *v.* 27. of that Chapter; I have set thee for a Tower and a Fortresse among my people, *&c.* And *chap.* 15. 20. *I will make thee unto this people, a fenced brazen wall, though they fight against thee, they shall not prevaile; for I am with thee to save thee, and to deliver thee, saith the Lord.*

Thirdly, as the wisemen of the East

East seeing the Star, came to Christ, and rejoyced with great joy, and fell down and worshipped him, and opened their Treasures, and presented to him Gold, Incense and Myrrhe, *Mat.* 2.10,11. So hath the Lord touched and wonderfully inclined the hearts of the people towards our gracious King, that with inexpressible joy, and surpassing affection, they bow and submit to his Majesty, with rich Presents, in token of Love, Loyalty and Homage: As the prophetical King, and Kingly Prophet *David*, of our Saviour propheſied; *The Daughter of* Tyre *shall be there with a gift, like as the rich also among the people shall doe hommage before thy face, with presents*, Psal. 45.12. Is not this Scripture fulfilled at this time in our sight? Again, Psal. 68.29. *Kings shall bring presents unto thee, the Kings of* Arabia *and* Saba *shall bring gifts, &c.* This is in part fulfilled by

by the King of *Spaines* Royall and kinde Preſents, *&c.* But will hereafter be more fully accompliſhed, but by whom and in what manner, the ſame ſhall be done (although I have good ground for my Faith herein) I ſhall at preſent conceale, another opportunity happily for diſcovery hereof may be fitter.

Many propheticall expreſſions in holy Writ might be produced, properly appliable to our Soveraign, King *Charls*, and even parallel to the preſent times and occaſions, a ſhort Tract whereof hath been penned a year ſince, but not yet publiſhed; which I now forbear to ſpecifie, intending onely at preſent to ſpeak and write of the ſaid Stars Apparition at his Majeſties Nativity, and obſervations thereupon.

Yet thus much, I crave leave to ſay (I truſt without offence to God or good men) and propoſe this *quære*; What man, ever more like

the

the Son of man our Saviour, in his humanity, then this our Sacred King in several respects, as he was: 1. (in his own person) born to be a King: 2 Pointed at by an extraordinary Star: 3. Both in his pious Fathers person persecuted, and in his own pursued into exile, both in a worse case then Birds & Foxes, who have nests and holes: Calamities upon calamities accumulated upon Innocent heads, (our late Soveraigne at length, causelessly yet barbarously murthered at his own gate.) 4. Slandered as a Friend of Papists and Malignants, as our Saviour Christ of publicans and sinners; and many other such like sufferings as our Saviours. Yet *Orietur stella ex Jacob & consurget virga de Israel & percutiet duces Moab, vastabitque, &c.* Number 24.17, *&c.*

There shall come a Star out of peaceable *James* the Olive-bearer of this

this Isle, and a Scepter shall rise out of pious *Charls* (a precious Martyr for the Laws of the Land, and Liberties of the People.) *Ex Jacob erit qui dominetur*, Num. 24. 19. *de forti egressa est dulcedo.*

Out of the strong shall come the sweet, a Ruler so pleasing, so much longed for, & desired by the People.

What King except our cœlestial Soveraign and King *David*, ever rod on so many Clouds of Calamities? ever bare such a burthen of bitter miseries? yet (maugre the malice of al the most potent opposers.) Me thinks I hear the Lord thus comforting his King & people; I will raise up for them a glorious plant of renown; And they shall be no more consumed, nor bear the shame of the enemy for Rebellion any more; I will raise up a righteous Branch, A King shall raign and prosper. *Jer.* 23. I will give the Crown and Diadem to him, whose due and undoubted

doubted right it is, *Ezek.* 21. Tis well worth our observation; seven several sorts of Government in this last Years space, sought and endeavoured to be set up; yet *Iniquitatem, iniquitatem, iniquitatem ponam eam*, saith the Lord, perverted, perverted, perverted will I make it; *Yet have I set my King upon my holy hill of* Sion, *Psal.* 2. The Lord made *David* prosper in all his proceedings, what ever *David* did was pleasing to the people; their tender care of him was such, that they said, thou art more worth then ten thousand of us: The King of of Kings owneth eminently and evidently our King, as he did King *David*, to be his King, on whom are set the hearts of all the people? Hath he not united and knit them fast, unto his and their King? Is not our King (by Gods grace to his Majesty) become the love and longing of his people, even the joy

of

of their hearts? They have been (with the ſpouſe in the *Canticles*) ſick for love, for lack of his Majeſty, their dearly beloved Soveraign, and which is a ſignal Note of Gods love likewiſe; thoſe that were his very enemies are not onely now in peace, but in love with his Majeſty; And as *Balaam* for *Balac*, though hired to curſe, yet bleſſe altogether; The Lord God is with him, and the ſhout of a King is among them; *Surely, there is no inchantment againſt Jacob, nor divination againſt Iſrael:* Our *Char'emaine*, according to this time, it ſhall be ſaid, what God hath wrought, *Numb.* 23. 21, 23 *As the trees*, &c. *which the Lord hath planted, and as the Cedar Trees beſides the waters; The King ſhall be higher than* Agag, *and his Kingdome ſhall be exalted. Bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee:* Num. 24, 6, 7, 9. This is the Lords doing in love to our King,

King, and it is wonderfull in our ſight.

The Star or cœleſtiall ſigne that appeared at the Nativity of our Saviour, was doubtleſs the Pleiades, [the name of the ſtar or ſigne appearing] of a moſt benigne and benevolent Aſpect, often mentioned in Scripture, and of moſt ſweet influences, as appeareth by the teſtimony of holy truth, *Job* 38. and 31. ſometimes it is called *Charles-waine*, ſometimes the *ſeven Stars*; ſo it is named, *Amos* 15.8.

Pleiades, ſome derive from plurality, *quod πλείονες, i. e. plures eſſent hyadibus, rectius ex πλεῖν or ἀπὸ τὸ πλεῖν à Navigando navigare, quod ſint utiles τοῖς πλέουσιν i. e. Navigantibus.* Becauſe they are profitable, uſefull, propitious or proſperous to Navigation, Marriners, or Navigators. *Quod primum Navigationis tempus orto ſuo græcis oſtenderent; alii volunt eſſe*

esse, eas dictas quod πλειους, i. e. plures quia sunt septem numero, seven in number: *Alii à pleione matre nominatas affirmant*; they were seven Sisters, the Daughters of *Lygurgus* or *Atlas*; They nourished *Bacchus*, and he afterwards translated them into heaven, and are become the seven Stars, one of them is seldome seen, because (as the Poets feign) all of them married Gods, and she alone a mortall and obscure man: *Atlas* was a skilful Astronomer, who gave the names of the seven daughters, to these seven Stars comprised in these verses.

——*Septem esse feruntur,*
Quamvis sunt oculis hominum, sex obvia signa;
Alcione Meropéque Electraque, Diva, Celano,
Taygete, Sterope, Præclaro lumine Maia.

What

What can this signifie, but that our Soveraign *Charls*, is divinely designed (as *Atlas* is said, to bear up Heaven) to be a most firm Pillar for supporting and promoting the glory of God, and good of his people in many Nations, the *Pleiades* signifying plurality, and seven the number of blessedness, See *Gen.* 28. 13, 14, 15. the blessednes promised by God to *Jacob*.

These seven Stars are so placed, *ut ternæ quæque stellæ proximæ inter se trigonon* i. e. *triquetram figuram, constituant*, i. e. *triangulum*. That each three stars next being themselves altogether do constitute, or make a three square, or triangle sometimes they are called, *Triones*, Var, *possunt Triones dici septem, quod ita sitæ stellæ, ut terna trigona faciant*, seven Stars, or *Charls waine*.

Several Observations may hence be probably deduced, as presages con-

conducing to his Majesties future Progresse, to that transcendent honour and exaltation, with which divine Providence is determined to dignifie a Prince so highly deserving, as our illustrious Soveraign.

Why may we not believe the heavens have decreed, as well increase of Honour and greatnesse to this one person his Majesty, as plurality of stars appearing, united into one signe, which in all probability should signifie a larger extent of Power, Dominion and Territories to the King, at whose Nativity, they shined so brightly? Why may not this heap of stars signifie accumulation of Crowns, from a three-fold Throne, to a seven fold Scepter according to the number of the stars? of which more hereafter.

Why may we not suppose (seeing Providence disposed a riddle for the Preachers Text, at the time of these stars apparition) that there may

may be much myſtery, and many ſecrets ſpecially conſiderable, and worthy the unfolding, lye hidden yet, which revealed, may happily give much ſatisfactory light to his Majeſties future proceedings? Our Aſtrologers have faltred much, and ſhot wondrous wide and moſt weakly failed in their predictions; honeſt, learned and witty *Wharton* (of any I obſerved) came neareſt to the mark, when in *Aprill*, he cals for a Beeſome to ſweep the Houſe; *And rid the Pallace both of Fox and Goeſe*, &c.

Aſtrology comes herein too ſhort to render a reſolution of this Riddle of *Sampſon*; a *Joſeph* or *Daniel* divinely inſpired will be requiſite for diſcovery of thoſe profound myſteries, which divine Providence by Apparition of this celeſtial ſigne *Pleiades* at the birth of the King hath deſigned.

Tis evident their influence hath opera-

operated upon his Majesty very plainly in one particular (to wit) Navigation, being thereunto so much inclined, and therewith so much delighted, and having arrived to so much knowledge therein, even to admiration of expert Navigators; this being but one branch of their effects, why may we not conclude all other their influences to attend his Majesty propitiously?

This propitious cœlestiall signe, the *Pleiades* hath also another name, tis sometimes called *Charls waine*, which seems to portend and signifie our Illustrious *CHARLS*, shall by glorious atchievements gain the additional surname of *Charls* the great, become a second *Charlemaine*, raise, rare Trophies of Renown to his perpetuall honour, riding triumphantly in the cœlestial Chariot of splendent *Charls* his Waine, from the Western and Northern bounds to the Eastern and Southern

parts

parts. *Dilataberis ad orientem, & occidentem, & Septentrionem, & meridiem.*

That prophetical Distick before recited upon the apparition of this signe, intimatesas much:

Magnus in occiduo Princeps jam nascitur orbe,
Luctus & Eclipsis eras Orientis Erit.

To the Western world, a Prince
is newly born,
And the East to morrow in Eclipse shall mourn.

This, (Eclipse, being a privation of light, signifies sorrow, obscurity, adversity, as light is an emblem of Joy, Honour and Prosperity) presaging the sorrow conceived in the Eastern parts, for the great Conquests which our *Charlemain* victoriously shal there obtain,

where

where his Majesty shall appear, as a new Sun, rising gloriously in the Orientall parts.

In a short Poem published in the year of our Lord 1625. is contained a continued succession from King *Henry* the second, there stiled the great *Plantagenet*, To our late sacred Soveraign *Charls le bon* the first, with his Majesties many ancient and lawfull titles to several forreign Scepters (which I forbear at present to specifie) therein also are many Prophetique expressions touching that royall, thrice renowned Family, which by divine Providence may be fullfilled in our now most hopefull Soveraign, (*inter alia*) take this into Consideration, which to me seems not impertinent to our present purpose.

To him his Neighbour Potentates
shall bend,
The poplar Princes shall his vassals be;

Affrick

Affrick *and* India *to him ſhall preſents ſend;*
The Turk *ſhall ſheath his raging Semiter,*
And proſtrate ſtoop unto his Amity,
Eſteeming them the happieſt which preferre,
A league with him and ſo his name grow great
As far as Neptunes *wandring ſurges beat.*

Another prediction touching the golden Mines and Indies, the diſcovery whereof *Chriſtopher Columbus* firſt offered to King *Henry* the ſeventh, who married *Elizabeth Plantagenet* Daughter and heire of King *Edward* the Fourth, by which happy match the civill feud which long before between the houſes of *York* and *Lancaſter* remained, was reconciled.

Betwixt the Roſe which firſt grew in the wood,
And that which Venus *coloured with her blood.*

Ovid Met.

She and her Richmond *that thrice bleſſed paire,*
Refuſed the Golden offer of Colone.
Becauſe they had a ſecret reed that one;
Who ſhould hereafter ſit in Arthurs *Chaire.*
Should fetch the Fleete when he occaſion ſaw,
And hold the golden Monarch in his aw.

This prediction of our now ſoveraign King, then the Prince of great *Britain*, and the royall iſſue of our late pious King, and his moſt Serene Queen, *Deuont Sans Dout*, a *Mary* full of grace, pronouncing them both thrice bleſſed in their royall pro-

progeny, in this Diſtichon, not altogether to be deſpiſed.

Of the then Prince *Charls* now our King.

For he and they that ſhall of them deſcend.
Shall raign in Britain till the world have end.

Why ſhould any Imagine theſe Predictions ſhall not attain accompliſhment in his Majeſties Honour and happineſſe, ſeeing the King of Kings, owneth his Majeſty with ſo many ſignal tokens of love, and marks of Mercy, by diſpelling thoſe dark diſtructive clouds of bloudy Rebellion, turning his peoples hearts, as the Rivers of the South, making his Majeſty the delight, and deſire of thoſe people, who before deſpiſed him.

Obſerve I pray this Prophetique preſage at hand, ready to be per-

formed, above 25. years since penned and published.

But turn our eyes, now from the clouded West,
And see the new Sun rising in the east,
With what auſpicious brows the Heavens expreſt,
Their glad preſages, the cœleſtiall ſignes.
With holy anguries ſhined; Saturn *did Feaſt*
With ſprightly Jove, *whilſt* Apollo *divines,*
In delychick Raptures, the Age renewed again;
And takes new influence from bright Charles *his* Waine.

Although theſe are but parcels of that Poem, touching the Royall line and Family of *Plantaginet*; yet ſome poeſie, hath ſometimes come ſo near to Prophecy, that as there is ſome vicinity in the names, ſo many

many times it happened in the matters of their writings. *Propheta & poeta*, differ not much in the words; *propheta* προφήτης, which comes from προφημι, *prædico*, signifies not only a Propher, but also a Poet; And Poets have had another name, and that of Honour too, and that was *Vates*; How shall we distinguish between the Prophets and Poets of *Israel*? What are *Jeremies* thre in his *Lamentations*, but a kinde of *Saphick Elegies*? *David* Psalms are not onely Poems, but Songs, snatches and raptures of a flaming spirit. The Jews had not two such Kings in all their Catalogue, as *Solomon* and his Father, Poets both; There is a largenesse in their soules beyond the narrowness of other men; and why may we not then think, this may imbrace more both of Heaven and God, and they be indued with a Prophetique spirit.

As Christs Star (for so it is termed by the wisemen, *Mat.* 2. 2.) appearing at his birth, was by St. *Augustine*, called, *magnifica lingua cœli*, the glorious tongue of Heaven; So I hope without offence, the star that appeared at his Majesties Nativity may be stiled, *Caroli maximi Epiphania*, the glorious star and manifestation of King *Charles* the great his exaltation. And as of Christs star (as some observe) It was no ordinary star, *Ex situ, motu, & tempore lucendi*, in respect of the site, motion and time of shining; so under favour may it be said of the Kings star, touching the *tempus lucendi*, 'twas extraordinary, in regard other stars shine in the night, this at noon day, in the sight of the Sun, in its full glory; as it were a *Star* appointed to wait on the *Sun*; hereby happily signifying, that the great *Jehovah*, the sun of righteousnesse hath designed and elected our Sove-

Soveraign KING, to be his High STEWARD, for management of the greatest matters and affairs in his Family, in his Church and State, over his people, throughout a great part of the Universe; God giving his Majesty superiority over many other his servants, though seated in high places of Honour and power also.

Houdemius an Englishman, thus sung of our Saviours star.

Novâ Cælum stellâ depingitur,
Dum Sol novus in terris Oritur.

T was fit a new star should adorne
the skies,
When a new Sun doth on the
earth arise.

In honour of our *Charlemain*,
Tis hop'd twil not be counted vain,
To frame according to this strain,
A short Ode, on bright *Charls* his
Waine.

Clarâ Cælum Stellâ depingitur,
Dum Rex clarus in terris oritur.

Thus Englished.

Why not a bright ſtar to adorn the ſkies,
When a Prince ſo bright, doth on the earth ariſe?

Of that ſtar of Chriſt, it was propheſied, *Numbers* 24. 17. And of this ſtar of our King, by the ſame *Sybill* that propheſied of our *Saviour*, as hereafter ſhall be ſhewed.

Stella luce vincens Luciferum.
Magis ducit ad regem ſiderum.

3. That ſtar of Chriſts ſerved to the Wiſemen, *ad ducendum*, to lead them to Chriſt; This of our King *Charles* ſerveth to us (if we will be wiſe) *ad docendum*, to teach and inſtruct us in ready faithfull and conſtant obedience and loyalty, to *Gods Vicegerent*, our Leige *Soveraigne*; and from thence never to revolt, nor like broken bows ſtart aſide,

leaſt

leaſt it ſhould happen unhappily to befall this Nation, as once it was ſpoken of *Greece*, in regard of the ruines (yea even of the utter diſtruction, for *etiam periere ruinæ*) *Græciam in Græcia quærimus & non invenimus*; We ſought for *Greece* in *Greece* & found it; let it never be ſaid of us, in regard of our recidiuall diſloyalty, and diſobedience (I will not ſay rebellion.) *Angliam in Anglia quærimus & non inventa eſt*, we ſeek peace and plenty and ſafety in *England*, we ſeek that famous Church of *England* in *England*, but finde it not.

The Cœleſtial ſign of the Pleiades, ſeven ſtars or *Charles waine*, whoſe influence ſignifies, higheſt exaltation, appearing brightly at Mid-day, whileſt the ſun ſhone in its glory, doth doubtles plainly demonſtrate, an ampler extent or enlargement of power, even from a threefold to a ſeven fold increaſe of Dominion

and territory, to our most illustrious *Charlemain*; at whose Nativity this glorious signe appeared, which I shall endeavour by evident predictions of this nature more plainly to demonstrate, producing the Judgment of some learned persons (profoundly sagacious in knowledge of secrets) touching other signes and stars long before, and some since, all concurring and conducing evidently to this purpose;

The new Star in Cassiopeia, 1572.
The memorable blazing Star, 1610.
That speedy last Comet stella Crinita
9. *of* December 1652. *sudden appearance and motion violent*, &c.

If we look into the History of nature, and the times, or enquire into the secrets of Stars, or observe the predictions of some persons; of eminent knowledge in the Mathematiques, we may finde matter sufficient inducing us to believe that the time draweth near, and is even

at

at hand, when as a miraculous Change in Kingdoms and Nations ſhall manifeſt it ſelf, in *Europe*, amongſt the *Northern* and *North-weſt*, yea, and *North eaſt* people alſo, as ever did in any part of the world, ſince the univerſal Deluge in *Noahs* time, and theſe ſo great and formidable actions, are to be performed by the Power and Atchievments of one eminently excellent Perſon, whom God hath ordained for that purpoſe, to do wonders, whereſoever he ſhall come, both in Church and State.

We may obſerve that as the firſt Empire of the world, was of the Aſſyrians, and began, or was ſeated in the Eaſt; that of the *Perſians* and *Grecians* in the South, and that of the *Romanes* in the Weſt; ſo tis moſt probable God hath determined, to raiſe up a Prince to an Empire, Dominion or Principality of as great Splender, Majeſty, and large-

largeneſſe in the Northern parts, (if not exceeding any of the former) and to make him the moſt potent Prince in the terreſtrial Univerſe; of whoſe furpaſſing might and extenſive greatneſſe; that new Star in *Caſſiopeia* (ſo called) 1572. was doubtleſſe the *prodromus* or forerunner; And this cœleſtial ſigne of the Pleiades *May* 29. 1630. ſheweth his birth, and preſageth his promiſing growth unto future greatneſs.

For Confirmation of the credit hereof, that a mighty Monarch ſhall ariſe out of the North parts of *Europe*, let us conſider the Propheſie of *Sybilla Tiburtina*, wherein ſhe ſpeakes plainly to this purpoſe; *A Star ſhall ariſe in* Europe, *towards the great Houſe of the North, whoſe beams ſhall unexpectedly enlighten the whole world*, &c.

This *Sibilla* propheſied of Chriſt, in theſe words. *Naſcetur Chriſtus in Bethlem*

Bethlem; Christ shall be born in *Bethlem. Annunciabitur in Nazareth*, he shall be manifested in *Nazareth. Regnante Tauro pacifico fundatore quietis*; A pacifical Bull then raigning, being founder of peace; meant of *Augustus Cæsar*, in whose raign Christ Jesus was born.

If we shall diligently observe, the predictive judgment of some learned men, supposed to be indued with prophetique Spirits, who have long since and of latter times delivered their opinions touching this subject; we shall finde the result thereof, hath been to this purpose, *viz.*

That the latter dayes or times might assuredly expect from the North, some glorious Star or Prince, who from those parts of *Europe* should suddenly burst out, & like a violent torrent, or suddain unexpected prodigious Meteor, break his passage into the Southern, Western

ſtern and other parts of the World, with as much ſucceſſe and celerity in his undertakings, as attended that warlike *Græcian*, Prince *Alexander* the great; at what time he not onely invaded, but alſo trampled down even to confuſion, the Perſian Monarchy or Dominion, which had ſtood firm (as Chronologers deliver 202.) years before.

The Perſon they commonly ſtiled the Eagle of the North, the new Star of the North, or the Lyon of the North. This is neither Novall, nor incredible, or improbable. For many learned of the *Germaine* and other Nations, for theſe laſt three Centuries of years, have been very diligent in the iniquiſition hereof, but more eſpecially from the year 1520. the point hath been controverted, and mens Expectations more impregnated, by reaſon of the prophecy of *Sybilla Tiburtina*, then diſcovered, engraven in anci-

ent

cient Latine Characters, upon a Marble ſtone, anſwering the *Romane* language, 300. years before Chriſt, found in the bowels of mount *Taurus* upon a Deluge of Water which hapened in the Countrey of the *Helvetians*.

The Propheſie is thus Engliſhed.

There ſhall ariſe a Star in *Europe*, over the Iberi, or Iberians, over or towards the great houſe of the North, whoſe beams ſhall unexpectedly enlighten the whole world;

This ſhall be in a moſt acceptable time, when as mortall men being wearied with War and Arms, ſhall unanimouſly be deſirous to embrace peace.

But at laſt the Of-ſpring of the moſt antient, or one of the antient progeny overcomes, and will proceed on in a courſe of war, *&c.*

But

But *France* must first be overcome, or subject her self to this Star; And *Britany* in ships shall humbly cast her self at his knees, or mercy, imploring assistance from him.

There are also in this *Sybilla*'s Prophecy very many other materiall predictions touching *Italy*, and other parts & matters also, of most remarkable moment (the mentioning whereof, at present I omit, and leave to some future opportunity) which doubtless in their appointed time will be verified; such as are incredulous touching the truth of this Prophecy, if they be not resolvedly refractory, cannot but be convinced, by experimental effects, of such parts thereof, as are already unquestionably fulfilled.

This prophecy which lay so long obscured, was no sooner discover'd, but it was presently transmitted by the Bishop of *Sedam*, unto *Charls* King of *Spain*, elected Emperour, he

he ſends it to the Pope, who immediately conveens together the moſt able Philoſophers and Aſtrologians in *Italy*, to give the interpretations thereof; theſe men to pleaſe the Pope and Emperour, adjudged the Emperour *Charls* to be intended by the prophecy; but others more judiciouſly declared, the *Iriſh* nation and chief Ruler thereof, to be intended thereby, as moſt probable in reſpect of the proximity of the word *Iberi* to *Hiberni*, which doubtleſſe was the true interpretation, as by the enſuing reaſons ſhall be more clearly manifeſted.

Full fifty years after diſcovery thereof there appeared in *Europe* that miraculous new Star before mentioned in the year, 1572. in the Aſteriſm or Conſtellation of *Caſſiopeia*, at which time a Nobleman of *Denmark*, called *Tycho Brahe*, who being a very learned Aſtrologer, ſeeing and obſerving this new Star, its

firſt

firſt appearance untill it ended, (It being as was prophecied, the admiration of the whole world, becauſe it was fixed & immoveable almoſt (ſixteen moneth) with rare large and exact Mathematicall Inſtruments, after perusall of 30. ſeveral Authors and Books, written by men of ſeveral nations of the effects and quality of that new ſtar, himſelf wrote a large Treatiſe thereof, and of his own accurate Obſervations and Aſtrological predictions thereof; wherein (with much honour) he mentions that prophecy of *Sybilla Tiburtina* terming it. *Vaticinium hoc per ſe eſt admodum memorabile & diligenti animadverſione dignum*;

By the judgement of this *Tycho Brahe*, and many other of the moſt exquiſite Aſtronomers; This new ſtar ſeems by Divine Power, to be created as the fore-running hand maid or harbinger, to give the firſt mani-

manifeſtation or interpretation of his *Sybill's* Prophecy, both whoſe unanimous concurrence made it evident, that the beginning of the moſt turbulent Changes in *Europe*, ſhould be occaſioned from the North; which parts (tis agreed by moſt) are intended not onely in the ſaid Prophecy, but alſo by that glorious new Star, and all other the Stars and Comets ſince appearing.

This was ſuch a ſtar as no Hiſtory relates the like. *Hyperchus* mentioneth one, two generations before Chriſt, which was not vertical to the Northern People, but this was verticall and appeared over their heads.

Of this ſame opinion was *Cornelius Gemma*, in his Aſtrological judgements given upon this new Star, in his ſecond book of Coſmocrit, printed 1575. p. 118. where he aſſignes theſe Countries to receive the influence of that Cœleſtial

ſtial Star, *viz. England, Scotland,* and *Ireland, &c. Grebnerus* hath ſomewhat conducing to our purpoſe, which ſhall hereafter be mentioned.

Concerning Wars, troubles, and Changes in theſe Countries, what hath come to paſſe, we need not relate the ſad experimental knowledge thereof, doth ſufficiently ſhew and teſtifie; all *Europe* if not the whole world rings thereof. That which is principally aimed at in this ſhort Tract, is to demonſtrate the perſon intended in the ſaid propheſie, and by the ſaid ſtar appearing, 1572.

Quarta ſeptentrialis ſive Borealis Monarchia, quam Deus conſtituit in ſeptentrione, per leonem Septentrionalem, magna cum admiratione illorum qui Divinam Apocalipſin & Harmoniam illam, quam excerto digito monſtramus, &c. The foure Monarches of the world are not by the

more

more profound Theologians, Myſteriarches and Sagacious Aſtrologians numbred, according to the Dominions of Kingdomes, as they have been in the world; but according to the quarters of Heaven; And therefore they affirm, the fourth Monarchy of the World, ſhall be erected, ſeated and ſettled in the North by Divine Providence, by means of the Lyon of the North, or Septrional Lyon, to the great admiration of thoſe that ſhall be then living, and ſhall rightly underſtand the miſterious Harmony of matters contained in the Revelation of St. *John* the Divine, and this Lyon of the North; at preſent (perhaps) they believing no ſuch thing.

The effects of the ſaid Star 1572. draw near to manifeſtation, upon what Kingdome or Country the influence thereof ſhall be ſhewed; ſeverall and various have been the judge-

judgements of many learned men, touching the person, place of being, time of his first appearance, and from what part or quarter of the heaven, *&c.*

The *Ottoman* or *Turkish* Empire (though absolutely the greatest now in the world) cannot be this Monarchy intended, nor the Emperour or King of *Spain* at or neer the time of apparition of ỳ star born, or born since, or to be born in *Spain* or those parts, is or can be judiciously infer'd to be the person born, to the great house of the North; by the said *Sybilla* & others intended, to be the Septronial Lyon (though happily the *Ottoman* and other Dominions, must in time be subdued by, and subjected to that great House of the North) nor yet the King of *Sweden* so strenuously stood for, by some Astrologers, of our own Nation, but strangely and miserably, if not maliciously mistaken, as *Ex ore & pen-*

nis

nis ſuis propriis Judicetur, may appear from their own pens; their own writings being Judges, (ſome of which I have herein the rather recited, that the Conviction of their errors may be thence ỹ more evident) whoſe ignorance, envy, or unhappineſs, I know not, which is moſt to be condemned, who by their falſe calculations would endeavour the tranſlation of proſperity and exaltation, from their own Leige Soveraign, to any other Foraign Prince or ſtranger, and rob their more worthily deſerving Ruler of that juſt Right of Renown; which the great Creator hath preordained, to dignifie that Perſon withall, which he hath determined to honour above others.

Tis

Tis not to be imagined, that almighty God, did or ever doth manifeſt, ſuch miraculous Prophecies, or cauſe apparitions of ſuch new and ſtrange ſtars, at unuſuall times, to amaze or amuze mankinde, or to preſage no new or wonderfull changes in this inferiour world; In our *Microcoſme*, our *Britiſh* Iſle, we have ſeen ſeverall ſad mutabilities in Civil and Eccleſiattical Governments. But the ſweet influences of the Pleiades appearing at our Kings Nativity ſo glorioufly, gives Confidence of operation thereof, according to this Aphoriſme: *Ornabuntur Reges, & clari fiunt, & maximè Rex illius climatis, quia creſcet virtus & Nobilitas ejus, & populi & vicini decorabunt eum regno ſuo, & humiliabuntur ei, & obedient ejus Mandatis.*

To

To what King or great Potentate in *Europe*, can this more aptly be applyed, then to our illustrious King, whose name shall grow Great and Famous; and he shall increase in Vertue and Nobility, *&c.* And he and his people shall be glorious in the Esteem of the World, and the neighbour Nations shall doe him honour, in his and their Territories, and seek and submit unto him, obey his Orders and Commands, and count it an honour & happiness to be in League & Favour with him.

The many preceding even miraculous Protections and Deliverances, from imminent and almost inevitable dangers wherewith his Majesty hath been surrounded and circumvented, and the ineffable Joy and Affections of the People for his Restoration, are clear Arguments and Testimonies of Gods great care and favour towards his Majesty. And that the

Heavens have pointed his Majesty particularly to be that mighty Monarch predicted by the *Prophecies* and *Stars* afore spoken of.

The Fate of the *Ottoman* Family having stood 333 years or thereabouts, by most of the learnedst Scrutators and Mysteriarches is drawing towards declension; The summers Sun of his prosperity is descending; the insulting *Sultan* hath no happy stars attending his Fate; but violent Death, in a mutinous and tumultuous manner, by a seditious Souldiery or rebellious *Janizaries* (if credit may be given to *Astrologers*) is threatned to him. To be silent touching the *Germane* Emperor and Kings of *Spain* & *Almain*, having very large portions of terrestrial possessions, and the *French* King also; 'Tis conceived by men of judgement in the Mathematicks not only the *Ottoman* Family but these also must bow to the Septentrionall Lyon.

Who

Who this incomparable Conquerer, which by ſome is commonly called the Eagle of the North, by ſome the Lyon of the North, and by ſome alſo the new Star of the North; who though this moſt magnificent Monarch (I ſay) is, or ſhall be, hath been and ſtill is by many ſagacious and curious inquiſitors and learned Men, alſo not onely in theſe but former times ſeriouſly controverted, moſt concluding the name of this unparallel'd perſon to be *Charls*, of which opinion is *Grebnerus*; but ſome Aſtrologers of late times applying it and contending earneſtly for *Carolus Guſtavus* the late King of *Sweden*, whoſe Death hath ſince ſufficiently convinced their errour therein; and ſurely to any not weakly, or wilfully blind, 'tis cleer as the Sun, by what hath been, and ſhall be herein ſaid, that our now King

Charls is the very perſon intended by the ſaid *Sybill's Propheſie*, and the Star in *Caſſiopeia*; many very material parts of that *Prophecy* concerning his Majeſty being manifeſtly already fulfilled, and the reſt in Gods due time, (I dare engage my Life) ſhall and will be accompliſhed.

And ſeeing ſome have acknowledged *Charls* to be the name of this great perſon, though they doe not grant his Majeſty to be really that perſon; I ſhall humbly crave his Majeſties leave to offer hereafter ſome brief obſervations, touching his Majeſties Name, which happily may in ſome reſpects conduce to the clearing of the ſcruple touching the Perſon.

I ſhall not herein pretend knowledg in *Aſtrologicall Predictians*, nor preſume to the name *of a Prophet*, or *the ſon* of a *Prophet*; but to ſpeak with the *Prophet Jeremy*, *It is a fire in*

my

my bones, and I cannot ſuppreſſe it. I have long ſince been and ſtill am preſſed in my ſpirit to declare what I conceive and believe God hath determined for Exaltation of his Majeſty, that unparrallel'd Prince, our *Charlemain* the *Second.*

The ſaid Star 1572. may be ſaid to give the firſt ſignification to the ſaid *Sybilla's* Prophecy. But this celeſtiall Signe or Starre which appeared at the Birth of our now King of Great *Britain*, 1630. is an evident Manifeſtation and clear Confirmation of the fulfilling of that *Prophecy*, pointing out plainly our *Charls* the *Second* to be another *Charlemain*, *Charls* the *Great*, the very perſon in that *Prophecy* intended, and by Divine Providence preordained to performe and accompliſh all thoſe admirable atchievments, and to attain that Super-

lative Greatneſſe and Exaltation therein predicted; even to be not only *Carolus Magnus*, but alſo *Carolus Maximus* the Greateſt that hath been or ſhall be of that Name.

Carolus à Carolo, Grebnerus being in *England* with Queen *Eliz.* 1582. declared this as an undubitable Prophecy which ſhould after be fulfilled, *deſcendens, &c adminiſtrabit imperium perfeliciſſime & longe, lateq; dominabitur, & major erit* Carolo *Magno*; Our *Charls le grand* deſcending from *Charls le bon*, is undoubtedly that perſon, of which *Grebner* ſo prophecyeth. The Fathers goodneſſe is a firm Foundation for the Son's Greatneſſe The Fathers Piety, a ſure Ground-work for the Son's Proſperity. 'Tis ſaid of the late King that he was Crowned in White Robes to ſignifie his unpolluted Integrity. *Pſal.* 112: 6.

Pro:

Pro. 10. 7. *The Righteous ſhall be had in Everlaſting Remembrance; the Memoriall of the Juſt ſhall be bleſſed.* If the Memory, ſurely the Poſterity of the Juſt ſhall be bleſſed; *If the Righteous ſhall be like a Tree planted by the River ſide,* &c. *whoſe leaf ſhall not wither; à fortiori,* his fruit ſhall flouriſh and proſper.

This pious Father prays for this Son's Goodneſſe rather then Greatneſſe, that he may be rather *Charls le bon*, the Good, then *Charls le grand*, the Great; God is pleaſed to hear his Prayer, as he did *Solomon's* praying for Wiſdom only, and gives him Wealth, Honour and Greatneſſe alſo, in an Extraordinary manner; So will God give to our King, even give to his Majeſty not only goodneſſe, but greatneſſe alſo, deſtroy his Enemies out of his ſight, make him a great Name like unto the name of

the great Men of the Earth, famous through the world, as he promiſed to *David* and to his ſeed after him, 2 *Sam.* 7.

Our Soveraign *Charls* hath had a threefold ground for his Greatneſſe. 1. Divine, Gods determination. 2. Paternall, a good Father. 3. Propheticall, The *Sybills Prophecy*; after that the Star in 1572. was a *prodomus* going before the *Pleiades*, which being a Sign Celeſtiall, was as a *John* Baptiſt or Precurſor, appearing at his Majeſties Nativity, to ſhew and certifie his Majeſty to be the very perſon by the ſaid Prophecy and Star predicted, in whom the effect of *both* was to be fullfilled: All theſe ſucceſſively preſaging Gods preordinate purpoſe, of making his Majeſty *Carolus Maximus*, that moſt Magnificent Monarch of the North, which by the ſaid Prophecy and

Star

Star was prefigured, the great Lyon, and new Star of the North.

Let us consider the parts of the said *Prophecy*, and we shall find it most properly, principally and solely applicable to our Soveraign *Charls* the *Second*, rather then to any other Prince or Potentate in the world.

There shall arise a *Star* in *Europe*, over the *Iberi* or *Iberians*, over or towards the great house of the North, whose Beams shall Enlighten the whole world.

In this Verse are these 3 *Points* or *Parts* most considerable.

1. The place of the apparition of the *Star*. 2. House or Family. 3. Future Glory or increase of Greatnesse.

In the year 1630, in the 110. year after the discovery of this *Prophecy*, and fifty Eight years after the new *Stars* manifestation which appeared 1572. on the 29.

day of *May*, was our illustrious *Charles* borne in that very part of the World which both the old *Prophecy* and new *Star* designed, upon whose Nativity at Noon, the Sun then brightly shining appeared the *Pleiades*, a celestial sign full of sweet influences called also his *Charls Wain*, as before is shewed, to signifie & clearly to manifest to the world, That the Prince then born, was that great Star *Sybilla* intended; And the Star in 1572. to be but the *Prodromus* or precursor to this; And that by this God was pleased to demonstrate the person intended by *Sybills Prophecy*; and to remove all Doubts and Scruples which might arise touching the certainty thereof.

Out of the words of the *Prophecy* it self, 'tis evident, that our King *Charles* is the onely *Person* meant thereby; For whose is the Government? or who is over the

Iberi

Iberi or *Iberians*, the *Iriſh* or *Ireland*, or for ſome hundreds of years have been, but his Royall Majeſty and Predeceſſours.

Again, what great Houſe of the North is there in any part of *Europe* which is greater, or in reall truth ſo great, as our Soveraign, either in reſpect of antiquity, being for 500 years and more deſcended and continued and derived from the moſt Royall bloud, and Line of moſt renowned Kings as any in Chriſtendom, or the terrene world. Whether we conſider the *Paternall* or *Maternall* part of his Majeſties Kingly Extraction, or in reſpect of the Dominions and Territories *de jure* belonging to his Majeſty, being an Empire of no mean power and Extent, not inferiour to the greateſt in *Europe*; and in regard of the moſt illuſtrious proweſſe, valour, and glorious atchievments of his

Majeſties

Majeſties moſt heroicall famous Anceſtors and Predeceſſors.

And as to the laſt part of this Verſe of the *Prophecy*, That the beams of that Star ſhall enlighten the whole world, that relateth to future Effects. But 'tis moſt evident, that among all the higheſt humane Heroes, that Hiſtory mentioneth, none was ever honoured with the apparition of a celeſtiall Sign and Star at his Nativity, Except our Saviour *Chriſt* and our Soveraign *Charls*, which doth clearly preſage great and wonderfull Acts to be performed by that perſon whoſe honour Heaven is determined to advance and make his Name and Fame glorious through the Univerſe; neither do we find any Celeſtiall ſign, Star or Planet, whoſe influence hath been honoured with ſo rare and excellent an *Epitheton* as God himſelf is pleas'd to attribute

in

in holy Writ to the *Pleiades*, ſeven *Stars*, or *Charls's Wain*, ſtiling the influences thereof ſweet and moſt mellifluous, ſhewing alſo the impoſſibility for any humane power to reſtrain the ſame, *Job* 38.31.

The day of his Majeſties glorious renown now begins to dawn, And before the number of years which equalls the number of Stars in the ſaid Celeſtiall ſign *Pleiades*, appearing at his Majeſties Nativity, be expired, ſhall ſhine moſt brightly throughout *Europe*, and other parts more remote; yea, before a *Trigon* of that time be paſt, ſome fair foundation may be laid, for effecting of ſome Famous future Enterprizes, which with much celerity, will happily be accompliſhed.

Septem Stellæ poſſunt dici trienes, quod ita ſitæ ſunt, ut terna trigona faciant.

'Tis

'Tis obſervable that this Star *Pleiades* or *7 Stars* appeared about Noon, when the Sun in the *Meridian* ſhone glorioufly; yet did not the glorious brightneſſe of the Sun, obſcure the light or appearance thereof, but rather add luſtre unto it, which may be interpreted as an argument of the Heavens auſpicious aſpect upon his Majeſties undertakings, and that the Sun of Righteouſneſſe with healing under his wings will ſmile upon him, and ſhew the light of his Countenance upon his *Enterprizes*, and give thereunto happy ſucceſſes.

This vernall Figure of Heaven promiſeth to his Majeſty amplitude of higheſt honour and authority, and that neither domeſtique Conſpiracies, nor Forraign Oppoſitions ſhall be able to prevent or reſtrain the ſweet and ſmiling Influences of the heavenly bodies,

bodies, which promiſe him victorious ſucceſſe.

And happily it may not be unworthy our takiug notice, that theſe *Pleiades* appear'd at Mid-day and in the ſpring, the Month of *May* the pleaſanteſt time of the Year, being that time and month of our Soveraigns Nativity; hence I obſerve that the Starrs ſignifie his Majeſties eminent appearance by divine deſignement, happeneth to be in or about the *Meridian* of his Age, the thirtieth year of his Majeſties Age, at which time his Majeſties coming, is with a ſweet & comfortable Conqueſt of Love over his peoples Hearts, and 'tis well-worth our joy and notice, that his Majeſty returns Triumphing, not ſo much over, as with his people; And I am confident his Majeſty conceives it a greater Honour and Felicity in ſaving theſe ſinking Kingdomes, then he would

would in gaining new ones; And that it is, yea and will be a greater content to his Majesty, then any Plots of projecting councellors would have been, were they at the ends of their Designs. But this is the Lords doing, the work of the Divine hand; *Digitus Dei*, and 'tis wonderful in our Eyes, and ought to be wonderful joy and thankfulnesse in our Hearts.

The number thirty, a *trigonon* of *tenus* is memorable for many mysteries being a *trine* of *tenns*, *Ezekiall* at the said Age began to Prophecy, *John Baptist* was thirty years of Age when he began to preach in the Wilderneſſe and to prepare the wayes of the Lord. And in the Roman Church (wherein although *non omnia*, yet *optima* may be observed,) none are admitted to the Ecclesiastical function till thirty years of Age. 'Tis observed that *Joseph* about the thirtieth

thirtieth year of his Age, was brought out of Prison, and after his long Affliction and Imprisonment came to his great Honour, and received the Government from *Pharaoh* in *Egypt*, *Moses* about the same time of his Age was called by God to lead the *Israelites* out of *Egypt* and to be their Governour. And *David* about that time of his Age came to the Kingdome which God promised and gave him. And our Saviour Christ Jesus, by S. *John* in *Jordan*, in the thirtieth year of his Age was Baptized, began to doe Miracles, and to teach the Kingdome of God; And after many sufferings on Earth, not long after the thirtieth year of his Age, Ascending into Heaven, sitteth at the right hand of his Father who made his Enemies his Footstoole, and had all Power and Dominion given to him, being exalted from his

his Croſſe to his Crown of Eternal Glory.

And as this was about the thirtieth year of his Age in his humanity, ſo it was about the ſame time of the year alſo in the ſpring, *Optima & optima pars Anni*

The ſame time of Age, and of the year when our Saviours Reſurrection and Aſcention came to paſſe, Divine Providence hath brought to paſſe, for our Soveraign King *Charls* his Reſtitution to his juſt Rights, and his Aſcention to his Royall Scepter and Crowne, and Throne, notwithſtanding the rage, and maugre the malice of all his Adverſaries; God hath ownd him as his *David*, his *Dilectus*, and ſaid, and done for him as he did for his beloved *David*; *Yet have I ſet my King upon my holy hill of Sion*, &c. *Pſal.* 2. 6. And his Majeſty may ſay with *David*; *Ego autem conſtitutus ſum*

Rex

Rex ab eo ſuper montem ſanctum ejus.

Our Kings coming may properly be compared to the comfort of the *Spring*; *Jam enim Hiems tranſiit, Imber abiit & receſſit, flores apparuerunt in terra noſtra, Tempus avium Cantationis advenit, vox turturis audita in terra noſtra: ficus protulit groſſos ſuos, vineæ florentes dederunt odorem*, Cant. 2. 11, 12. The Winter of our wofull Bondage and Affliction is paſſed over; the ſhowers of our ſorrow and oppreſſion are blown away, and the clouds of our calamities, diſpelled and diſperſed, by the bright ſun of Soveraign's ſhining, whoſe enlivening influence revives the State, and makes it flouriſh; the fragrant flowers of Comfort appear in the garden of our Lands: The voice of the Turtle, Unity and Peace, is heard in our land; we may ſit ſafely under

under our Vines, & eat the Fruits of our Fig trees.

The Antient Romans used *ver sacrum facere* to hallow the spring to God, and the Primitive Church Consecrated the beginning of the year to God.

The time of our Soveraigns restitution to his Crown and Dignity being in the spring, and in *May Mensis Florum*, the most Fragrant and sweetest Month of the Year, (the vertue and quintessence of all Herbs, Flowers and Plants, being then in their full force) which some derive a *Majoribus*, others a *Mio, i.e. Jupiter* which may signifie the sweet influences & effects of the *Pleiades* or *Charls's* Wain, attracting the Hearts and affections of his people in a most Loyall and Loving manner towards his Majesty; and promising gracious and happy successe to all his future undertakings.

But

But to return to the further consideration of the said Prophecy of *Sybilla*; the Star was prophecyed to appear in a most acceptable time, when as mortal men being wearied with War, and Arms, shall Unanimously desire to Embrace peace. This part of the Prophcy is fulfilled perfectly, wherein we may take notice of Divine Providence, taking all occasions and opportunities of time to do for persons whom God determineth to promote and advance, and to prevent danger that may befall them, as now appears by his Mercy shewed to the Kings Majesty, beyond all humane expectation in so wonderfully delivering his Majesty from both Domestick and Foreign Perils, and preserving him to be the Joy and Delight of his people.

To proceed to the verse or part of the Prophecy where tis said,

but

but at length the off-spring of the most ancient, or one of the ancient Progeny overcomes: This sheweth by what hath been said before, that this part of the Prophecy cannot be intended nor applyed to any other then his Majesty, being the Off-spring of the Blood Royall of the Kings of *England* and *Scotland*, and next Heir to these Crowns.

The next thing offering it self to Consideration, is this; in the said Prophecy it follows thus, but *France* must first be overcome or subject her self to this star;& *Brittany* in ships shall humbly cast her self at his knees for mercy, imploring assistance from him.

Touching the former part of this verse or particle of the said Prophecy somewhat might be truly said concerning the right of that Crown and Kingdome, to whom it belongs.

But

But I shall not presume to press or say any thing concerning that, but take the Poets expression for a premonition.

(thius aurem
(Cum Canerem Reges & Prælia Cyn-
——vellit.

And rest satisfied with that saying, *quæ supra nos nihil ad nos*, His Majesty is Wise and Valiant, and when Gods appointed time shall come, the Divine hand will restore to his Majesty those Dominions which his Divine Majesty hath determined for his Enjoyment; as he hath to those of great *Brittain* and *Ireland*; which leads me to the latter part of the verse of this Prophecy.

And *Brittany* in ships shall humbly cast her self at his Knees or Mercy imploring assistance from him; how perfectly this is fulfilled, ther's none surely so blind or impudent

impudent, as to deny the accomplishment hereof: and those Astrologers of our Nation who have heretofore, either infirmly, impudently, or impiously opposed the application of this *Prophecy*, to our present sacred Soveraign, (whom God hath in so signall a manner severall waies eminently owned as his King, his Vice-gerent on Earth) will be clearly connced by these evident accomplishments of the most materiall parts of this *Prophecy*; and with all submissive acknowledgement confesse their Errours and Ignorance; and humbly implore Gods, the Kings and the peoples pardon, for their false malevolent calculations and deceitful delusions in denying Gods divine Decrees, detracting from his Majesties true honor, and deluding the people: And in all humility, acknowledge his Majesty, our Soveraign Lord

Charls

Charls the *Second*, to be that perſon intended by the ſaid *Prophecy*, preſaged by the ſaid Star in 1572; confirmed by that celeſtiall ſign appearing at his Birth, the *Pleiades*; whoſe ſweet influences have in ſeveral reſpects plainly appeared, And will attribute (as juſtly due to his Majeſty) that ſtile and title of Eagle of the North, New *Star* of the North, *Lyon* of the North; ſole Monarch of the fourth Monarchy Septentrionall, to be ſettled and ſeated in the North. The Septentrional Lyon being ſignified by his Majeſties Star of Nativity, the *Pleiades*; and alſo by the Kings Armes both of *England* and *Scotland*, both bearing Lyons, *England* three Lyons paſſant, and *Scotland* the Lyon Rampant. And *Septentrio*, ſignifying the North Star being the ſame with his Majeſties Birth-Star; *ſcilicet ſidus ex ſeptem ſtellis quæ*

Triones dicuntur; And *Sidus* being derived *ex συνοδεύω, ex σὺν & ἰδεῖν quod plures simul videntur; vel quod fit plurium stellarum conventus: vel ex seder,* סדר *ordo, significat enim ordines stellarum*; the *Pleiades*, being *Conventus 7em stellarum, quæ ita ordine sunt sitæ, ut ternæ quæque stellæ proximæ inter se trigonon constituunt*, meaning thereby his Majesties three-fold present diadem or Dominion to be amplified to a 7ld.

And as Divine Providence had so preordained, that the Preachers Text at the time of the appearing of that Star should be a Riddle; so doubtlesse many mysterious secrets & observations may be from the 7n. Stars deduced; the most Mysterious numbers of three and seven, seven Stars so placed together, that every three next make a *Trigonon*, or three quarter triangular, or three square figur escomprehended in the word or sign *Septentrio, Septem Triones* or

ter

ter ſeptem ſignifying perhaps his Majeſties firſt action in the 21 year of his Age; wherein divine Deliverance with Honour appeared. The *Pleiades* Miniſtring plentifull matter of ſerious conſideration, which I ſhall leave to ſome other opportunity; For although his Maje. prevailed not in the firſt attempt, yet a dark and cloudy morning may and did preſage a bright Sun-ſhine day of a more happy Conqueſt to enſue without blood even over the hearts of his people.

Our now moſt gracious King is the 3d. Monarch of great *Britain*, and the 3d. Prince of *Wales* of the name *Charles*, though the ſecond King of that name; into this Prince happily Divine Providence hath determined to infuſe all the vertues and powers of his Anceſtors, the former Monarchs and Princes of theſe Nations, and to make his Majeſty more eminently

glorious and famous then any or either of those, or of his former Predecessors, and out of a three-old Dominion or Diadem; to enlarge his Territories to a seven-fold Empire, which by the seven Stars seems to be signified.

What means that following part of the *Sybills* Prophecy in these words: *Italy* pawsing with great difficulty about these troublesome Governments, and Scepters, will signifie her right hand unto him, meaning the Star of the great house of the *North*: whether *Rome* standing on seven Hills be intended for the right hand of *Italy*, in the Prophecy it matters not? 'Tis not improbable to be believed, that our *Carolus Maximus*, assisting the Christian, shall extend his Empire into the *Mahumetan Territories*. I dare engage my life our *Charle-main* into a seven fold Soveraignty of Dominion

on Rides triumphant in his Chariot of incomparable conquests, else what means *Charls* his Wain? seven Stars or *Peliades*?

The number Seven is a number of various and manifold power; if we consider the several parts thereof, and the joyning together of them, we shall confesse as well by the joyning as by its fullnesse apart, that it is most full of Majesty: The *Pythagorians* call it *vehiculum vitæ*, because it contains Body and Soul. The body consisting of four Elements, and the number three respects the soul in its three-fold power, rationall, irascible and concupiscible; seven consisting of 3 and 4. This number (as some learned Philosophers affirm) joyning the soul to the body; the vertue hereof relates to the generation of mankind, and causeth Man to be conceived, formed, brought forth

nouriſhed, live, and indeed altogether to ſubſiſt, as by many particulars (too long to relate) might be proved.

It is moſt evident our *Charlemain* is the *vehiculum vitæ* of theſe three Nations; the onely ſupporting *Atlas* of the State, *quaſi divinitus ortus* the prime and principall Pillar of the ſafety and welfare of theſe three Kingdoms.

Carolus, alter ut Atlas eſt, divinitus (ortus,
Hic humeris Cœlum ſuſtinet, ille (Statum.

There is alſo in Celeſtials a moſt potent power of this number 7; There are four corners of the Heaven diametrically looking one towards the other, which is accounted a moſt full and powerfull aſpect, and conſiſts of the number ſeven; For it is made from the ſeventh ſign, and makes a croſs, the moſt powerfull figure of all:

By

By the ſame radiation and number the Solſtice is diſtant from Winter and the Winter æquinoctiall from Summer; all which are done by ſeven Stars: there are ſeven Circles in Heaven according to the longitude of the axletree; there are ſeven Stars greater or leſſer, about the Artick pole, called *Charles wain*; ſeven Stars called the *Pleiades*, ſeven *Planets*, according to ſeven dayes conſtituting weeks. Why may not the principal and moſt proſperous powers of thoſe ſeven *Planets*, by the Influence of the ſeven Stars of the Artick pole *Charles wain*, and the *Pleiades*, be ſignified, to have their influences and operations upon the actions and proceedings of our great Septentrional Star (who for his prudence, valour and piety (which is the beſt policy) may be trnly termed the Lyon of the North or great Northern Monarch.

It is alſo applyed to *Saturn*, *Planetarum primus deorum antiquiſſimus*, which aſcending from the lower is the 7th. Planet ♄ which betokens reſt, to which the ſeventh day is aſcribed (on which our *Charlemain* was born as before is ſhewed preſaging reſt to theſe Nations during his Majeſties Reign;) which ſignifies the ſeven thouſandth, *Wherein* (as St. *John* in the *Revelation* witneſſeth) *the Dragon, which is the Divell, and Satan, being bound, men ſhall be quiet and lead a peaceable Life.*

Why may not this be applyed to the time of the Reign of our *Charlemain* the Second? The ſeventh day, the Creatour reſted from his work, wherefore this day was by *Moſes* called the Sabboth, (*i. e.*) The day of reſt; hence it was that Chriſt reſted the ſeventh day in the Grave. This number hath alſo a great Communion with the Croſſe; as alſo with

Chriſt

Christ in whom is all our blessednesse, rest and felicity.

The *Pythagorians* call it the number of Virginity, and therefore they dedicated it to *Pallas* the feigned Goddess of Chastity.

It hath also in Religion most potent signes of its Esteem; and is called the number of an Oath. Hence among the *Hebrews* to swear is called *Septenary*, (*i. e.*) to protest by 7: so *Abraham* when he made a Covenant with *Abimelech* appointed seven Ewe Lambs for a Testimony.

It is also called the number of blessednes whence that,

O terque quaterque Beatus!

O thrice and fourtimes blessed! Hence the *Pleiades* a celestial sign, coacted and compounded of seven Stars may be said to presage a seven-fold blessednesse to our Soveraign *King Charles*; upon whose Birth it appeared, & those 7 beati-

tudes in the 5th. of St. *Matthew* to be conferr'd upon his Majesty; Some Roman Authors seem to affirm, that the *Star* appearing upon the Birth of our Saviour was not a singular but an heap of Stars, deducing their opinion from one, *Albumuzar an Arabian*, Phisitian, & Astrologer averring it to be that sign in the Zodiak calld *virgo*, the wich virgin is composed of so many Stars as may aptly pourtray, *Virginem, gestantem inter brachia filium*, a Virgin bearing an infant in her Armes, and so have thought that to be this Star; perhaps from the Prophecy of our *Sybilla Tiburtina*, who when *Augustus* boasted of his super-human Majesty, shewed him *Virginem in cœlo infantem portantem*. A *Virgin* in heaven bearing a young Child in her Arms; in these words *hic puer Major est te, ipsum adora*; Yonder infant is greater then thou art, O *Cæsar* worship

worſhip him, to this St. *Chryſoſtom* is produced as a witneſs who ſays thus; this Star appeared to them deſcending upon that victorial Mountain having in it the form of a little Child, and above him the ſimilitude of a Croſſe.

What credit may be given to thoſe opinions I diſpu.e not, the Morall and Divine applications thereof may be profitable for the ſpiritual health of the *S*oul touching Faith in Chriſt our *S*aviour; but tis moſt probable, that by this heap of *S*tars at his Majeſties Nativity appearing, heaps of happineſs & accumulation of comforts are ſurely preſaged to his Majeſty and all his faithful liedge people in & through his bleſſed Government, and by plurality of Stars Celeſtiall, plurality of proſperity to the State terreſtriall under his Majeſties Dominion.

That thoſe Obſervations touching

ching the Numbers of 3 and 7. in the *Pleiades*, seven *Stars* or *Charls wain*, and other numbers (whereof mention before is or may be hereafter made) may not be thought tedious or impertinent; It will not be unworthy our taking notice, that as amongst the Celestiall *συνίμενα*, the *Stars* of Heaven are reckoned among the most excellent Characters of the Divinity, Power, wisdome and Glory of the Creator, in that they are written and engraven with the finger of God himselfe (the Father of Lights;) *Quibus invisibilia Dei intelliguntur, ac providentur, ipsaq; æterna ejus potentia, quibus gloria Dei enarratur:* So not onely the most eminent Philosophers do unanimously teach, but also many Catholique Divine Doctors especially *Hierom, Austin, Origen, Ambrose, Gregory Nazianzen, Athanasius, Bede*, and many more confirm,

firm, That there lies wonderfull Efficacy and rare Vertue in Numbers. *Severinus Boethius* ſaith, that all things which were firſt made by the nature of things in the firſt Age, ſeem to be formed by proportion of Numbers; for this was the principall pattern in the mind of the Creator. Hence is borrowed the number of Elements, hence the courſes of Times, hence the motion of the Stars, and the revolution of the Heaven and the ſtate of all things ſubſiſt by the uniting together of Numbers; which are therefore endowed with great and ſublime vertues. All ſpecies of natural and ſupernatural things are joined together by certaine Numbers; which made *Pythagoras* ſay, that Number is that by which all things conſiſt, *&c.*

If there be ſo many great and occult vertues in natural things of manifeſt

manifeſt operations, It is no wonder that there ſhould be in Numbers much Greater and more occult, and alſo more wonderfull and efficacious; Foraſmuch as they are more formall, more perfect and naturally in the celeſtials, not mixt with ſeparated ſubſtances; but having the greateſt and moſt ſimple commixion with the Idæa's in the mind of God, from which they receive their proper and moſt efficacious vertues; and ſo are of moſt force and conduce moſt to the obtaining of ſpiritual and divine Gifts. *Proclus* ſaith, that number hath alwaies a being: yet there is ſeveral ſorts of Natures of Numbers; there is one in voice, another in the proportion of them, another in the Soul and Reaſon, and another in Divine things.

Themiſtius Boethius, and *Averrois* the *Babylonian*, together with

Plato

Plato, do ſo extol numbers, that they think no man can be a true Philoſopher without them. But they ſpeak of a rationall and formall number, not of a materiall, ſenſible or vocall, the number of Merchants, buying and ſelling; of which the *Pythagorians*, *Platoniſts*, and *Auſtin* make no reckoning, but apply it to the proportion reſulting from it, which number they call natural, rationall, formall, from which great myſteries flow, as well as in natural, as divine heavenly things. By this (ſay theſe and other profound *Philoſophers*) is there a way made, for the ſearching out and underſtanding of all things knowable. By it the next acceſſe to naturall prophecying is had; and the *Abbot Joachim* proceeded no other ways in his prophecies, but by formall numbers.

This

This Digeſſion is made on purpoſe, if it may be to prevent thoſe Objections which may be raiſed againſt Obſervations upon Numbers, wherein (if ſome of the moſt Learned not onely Philoſophers, but divines may be believed) are many occult vertues, and diſtinct myſteries both divine and naturall; But it muſt be remembred that what hath been ſaid touching numbers or ſhall be ſaid touching the powers thereof, is not meant of vocal or Merchants numbers, but of rational, formal and natural; But ſome divine and philoſophical Authors affirm, that he which knows how to join together the vocal numbers, and natural with divine, and order them into ſome harmony, may happily be able to know and work wonderfull things by numbers. The *Pythagorians*

gorians profeſſe they can prognoſticate many things by the numbers of Names; In which truly, if there did not lie a great Myſtery, why hath St. *John* in the Revelation ſaid *Cap.* 13. 17. 18. *Hic ſapientia eſt, qui habet intellectum computet numerum beſtiæ, numerus enim hominis eſt.* He which hath underſtanding let him compute the number of the name of the Beaſt, which is the number of a man; And this was the moſt famous manner of computing amongſt the *Hebrews* and *Cabaliſts*; and happily may be at this day in theſe times, a more certain way and courſe for conjecturall calculations, then many, yea moſt of our late Aſtrologers have found out, at leſt expoſed to publick teſt; whoſe miſerable miſtakes and groſſe Errors, have ſomewhat impeached the reputation of their ſcience

ence, and left ſome blemiſh upon ſome of the reputed principal profeſſors thereof, which I ſpare to ſpecifie, chooſing ſilence rather then taunting aſperſions, knowing that although tis ſaid and ſo the verſe begins with *aſtra regunt homines*, yet it concludes thus, *ſed regit aſtra Deus*, and what mortal is there, that keeps the key of the Almighties Cabinet, or hath known his mind; and conſidering as a man, that *Humanum eſt Errare*.

But to return to the conſideration of the number Seven, the number of his Majeſties Nativity Star, a number of ſuch various and manyfold vertue and power, That to expreſſe the ſame would require a large ſingle volume by it ſelf. Somewhat hath been ſaid before hereof, which I ſhall not repeat, but proceed with all brevity to ſet down ſome ſhort obſervations

on

on that, and the number three and ſome other numbers opportunely offered to conſideration on this preſent occaſion.

Seven is a number of purification, *Eliſha* the Prophet bid leprous *Naaman* waſh ſeven times in *Jordan* which done he was cleanſed, and the Leprous perſon under the law that was to be cleanſed was ſprinkled ſeven times with the blood of a Sparrow. The Leproſie of Rebellion in theſe Nations, needs 7fold cleanſings for purification. It is a number of repentance and remiſſion, protending the peoples penitential ſubmiſſion, and our Kings gracious Remiſſion. Tis a number of liberty, according to the *Hebrews* the *Iſraelites* law, where each *Hebrew* ſervant the ſeventh year claimed Liberty may mind the King of a Jubile; 'tis ſutable to divine praiſes the ſanctifying of the Lords day, and people by praiſes & prayers as ſaith the

Prophet ſeven times a day do I praiſe thee, ſhewing his gratitude for Gods goodneſs, &c. A good pattern for a pious K. tis a number of revenge, as in Scripture often appears, *Cain* ſhall be revenged 7ld. & the *Pſalmiſt* ſaith, *render Neighbors ſeven-fold into their boſom, their reproach*, &c. Signifying his Majeſty ſhall be enabled to take a ſeven-fold revenge of his Enemies, God will give power ſo to do. Tis a number conſecrated to the Holy Ghoſt, which the Prophet *Iſaiah* deſcribes to be ſeven-fold according to his gifts (*viz.*) the ſpirit of wiſdom and underſtanding, the ſpirit of council and ſtrength, the ſpirit of knowledge and holineſſe, and the ſpirit of the fear of the Lord, which we readin *Zecharia* to be the 7 Eyes of God, why may we not conceive that, *Hereby is noted the manifold rare Gifts wherewith his Majeſty is*

and

and ſhall be endowed from Heaven and the favourable Countenance of the Lord looking towards him, ſhining graciouſly upon him? In the book of the *Revelation* we may read of ſeven Angels ſpirits ſtanding in the preſence of God, and ſeven Lamps burning before the throne of God, and ſeven Golden Candleſticks, and in the middle thereof was *one like the Son of man*, and he had in his right hand ſeven Stars. What is it not plain and proper, that by the Son of man is our Saviour, & by the ſeven Stars our Soveraign intended? our King in the hand of our God? what other or better interpretation, in relation to his Maje. by way of parallel from the *Pleiades* can be made, but that Gods Divine Majeſty will graciouſly give unto our King a ; ld. attendance and guard of Holy Angels, his miniſtring ſpirits, to protect his princely perſon from all

all eminent dangers: the burning Lamps and Golden Candlesticks, and one like the Son of man, with seven Stars in his right hand, what application can be made hereof, but that the Son of righteousnesse with healing under his wings will guide his Majesty through the wildernesse of this wretched world, lead him through the dark deserts of dangers, as he did the *Israelites* day and night, by a cloud and pillar of fire; illuminate his understanding to see the wondrous things of Divine Laws, and give him a large portion of wisdome for humane Government; and that Almighty God will so guide the King with his right hand, that he shall not dash his foot against a stone: the seven Stars being the Celestiall sign at the Kings Nativity, may signifie the King to be the person, the Sidus of seven Stars said to be in

the

the right hand of the Sonne of Man, where is protection and ſafety infallible under the ſhadow of the ſacred wings of the omnipotent. Now by what hath been ſaid it is apparent, that the number ſeven among all the other numbers may deſervedly be ſaid to be moſt full of all efficacy: more over this number ſeven hath great conformity with the number twelve, for as three and four make ſeven, ſo thrice four makes twelve, which are the numbers of the Celeſtial Planets and Signes reſulting from the ſame Root, and by the number three partaking of the Divinity and by the number four of the nature of Elements and other inferiour things.

There is in ſacred Writ, a very great Obſervance of this number ſeven before all others, and many and very great are the myſteries thereof, many have been already

already reckoned up and many more might be repeated out of holy Writ, by which it may easily appear that the number 7, doth signifie a certain fullneſſe of ſacred Myſteries: what an admirable and unparrallel'd perſon may we then hope and expect that to be, whoſe arrival on earth ſuch a glorious myſterious number, not of terreſtrial, but celeſtial bodies, are ſent to celebrate and congratulate; ſurely God was pleaſed to ſend theſe heavenly Heralds to proclame this *Prince* to be in time convenient to divine Deſignment, the moſt pious, proſperous and puiſſant *Prince* in *Europe*; Nay, is it not moſt probable, that divine providence hath determined to make that perſon ſuperlatively Excellent, whoſe Entertainment the King of Kings is pleaſed to Dignifie with the Attendance of ſuch heaven-

heavenly harbingers, and auſpicious Ambaſſadors, who are præmiſed on purpoſe to premonſtrate and promulgate to the world, the Nativity, Apparition, and coming of the mightieſt Monarch in the terrene Univerſe.

Dion writes of a *Phœnix* that was ſeen before the laſt year of *Tiberius* which *Byrd* is a perfect Emblem of the Reſurrection, and ſignified that at that time Chriſt roſe from the dead, and the Goſpell was then to be ſpread abroad, which is an aſſeveration of the dead riſing again, of the reſurrection, which the ſleepy Sadduces denyed.

If there be *Phœnix*, tis our King, of this Age, cauſing a Reſurrection of theſe Nations from their Graves of Ruine and Slavery, to rejoycing and liberty.

What did the Favour worn by the people before the Kings coming in commonly called the Kings

colors; *de phœniceo colore*, of a phœnician, crimson, or *purpureo*, a purple colour signifies: what did that portend? but that our *Phœnix*, should return triumphing; and be anointed with the oyle of gladnesse, and that God through his Majesties Government should recover both Church and State from eminent ruine, give us beauty for ashes, and the garment of gladnes, for the spirit of heavinesse.

Those inconsiderable seeming signes of wearing the Kings Colours, the *Phœnix* colours; however not noted, proves to be a plain prediction of the Kings and Countries Restitution and Resurrection: when God hath a purpose to bring to passe any thing, be it ever so great, the meanest means is not to be dispised, nor any the least omen to be contemned. *Ex parvis principiis ad summum sæpe pervenitur*. Smal and sad beginnings, God often-

tentimes brings to glad and glorious perfection, who hath deſpiſed the day of ſmal things, *Zach.* 4.10. Out of the aſhes of that pious, patient, prudent P*hœnix*, *Charls* the I. hath God raiſed for us another P*hœnix*.

The P*hœnix* as P*liny* hath it, takes her name, *ex phœniceo pennarum colore, nomen invenit*; from the colour of the P*hœnix* wings or feathers: *Vel à palmæ Genere*, from a kinde of Palm tree; *quæ φοίνιξ dicitur. Morientis & renaſcentis rami figura.* The emblem of a dying and reviving branch. Many derivations are given of the word *phœnix* which are omitted.

Tis a Bird of *Arabia* (whereof there is never but one) living 660. years, (as *Pliny* relates) which perceiving the end thereof to be near at hand, builds her a Neſt in the top of a Palm tree, with hot ſpices Caſſia, Cinnamon, Myrrh, *&c.*

which being set on fire by the sun beams, her self therein is therewith burnt, out of whose ashes ariseth a worm, which afterward groweth to be a *phœnix:* Many remarkable observations might hence be raised suitable to the present matter in hand. I shall onely touch upon a threefold parallel?

Is not our King as another rare *phœnix* to us? May it not be said of our Soveraign, as God by his prophet, *Zach.*3.2. said of *Jehoshua*, who was wonderfully preserved in the Captivity, yet Sathan stood at his right hand to resist him, and sought to afflict and trouble him: *Is not this a brand taken out of the fire?* The parallel holds very perfectly, between our King and *Jehoshua*, throughout the whole Chapter: Hath not his Majesty been most miraculously preserved from many Domestick and Foraign dangers, by sea and land, from plots of foes,

foes profeſt, and conſpiracies of falſe ſeeming friends, from publique open perils of the ſword, and ſecret and private practiſes of many wicked, cunning and cruell adverſaries: *per mare, per terras, per ſaxa, per ignes, per tot diſcrimina rerum*: Through innumerable ineffable difficulties, dangers, hath the Lord reſtored our King, from his exile to his C own and dignity; and the Nations to Peace and ſafety, as a brand taken out of the fire, kept from utter conſuming.

To proceed with the parrallel, *Jehoſhua* was clothed with foule or filthy garments (as the text hath it) which the Lord Commanded to be taken from him, and cauſed him to be cloathed with change of rayment, and a faire Diadem to be ſet upon his head; And the Lord ſaid, I will bring forth the *branch* my ſervant; for loe the ſtone, that I have laid before *Jehoſhua*: upon

one ſtone ſhall be ſeven eyes. Behold I will cut out the graving thereof, *&c.* And in that day (that the Lord) ſhall ye call every man, his neighbour under the Vine and under the Fig tree, *Zach.*3.5,8,9,10. The application is evident, the parallel applying it ſelf.

How plainly and perfectly is this prophecy fullfilled by parallel in our Soveraign? are not thoſe foule blots and ſtains of falſe reports and reproaches, calumnies, and ſcandalous aſperſions, by curſed ſlanderous detractors, now cleanſed and cleared, and his Majeſties untainted integrity covered with the white rayment of unſpotted Innocence, clad with the garments of Glory and higheſt grandeur, and moſt richly arrayed, with the royall robes of moſt ample & illuſtrious renown, adorned with the faireſt Diadem of Royall

So-

Soveraignty and Dignity, and for a Crown to all his Majeſties Felicities, crowned with the ſurpaſſing love, and faithfull loyalty, obedience and duty of his Subjects:

And verſe the 8. *I will bring forth the branch my ſervant*; what branch more properly then growing from that royall root, of moſt ancient kingly Race; *Plantaginet* according to that of *Ezekiel* 34.29. by God promiſed to his people Iſrael. *And I will raiſe up for them a plant of Renown, and they ſhall be no more conſumed, &c.* Hath not the Lord dealt as graciouſly with *England*, as with Iſrael in this reſpect? Hath he not brought forth for *England*, this bleſſed branch, this Royal Plant of Renown, *Charlemaine Plantagenet.*

For lo the Stone (ſaith the Lord) that I have laid before *Jehoſhua*; upon one ſtone ſhall be ſeven eyes, *&c.*

To whom may this be more properly applied then to our *Charlemain*, whom the Lord hath laid as a firm foundation, or chief corner ſtone, whereon or by whom a ſure, certain and laſting form, and building of good and godly government, both in Church and State, ſhall be ſettled, & eſtabliſhed; And (to proceed with the parallel) upon this one ſtone ſhall be ſeven eyes, to whom more properly applicable then to that King at whoſe Nativity ſeven cœleſtial eyes vouchſafed a gracious aſpect, to ſignifie by that ſacred number of eyes, God would endue him with tranſcendent light of knowledge and wiſdome, that ſhould prepare and fit his Majeſty with rare and extraordinary gifts, for the management of thoſe great Affairs in point of Government; The number ſeven ſhewing a fulneſſe of light and knowledge, in ſo much

that

that he ſhould not onely in ſtate Affairs have full prudence and exquiſite policy in himſelf, but that others alſo ſhould admire his Wiſdome, and ſeek knowledge, learn and take example from thoſe excellent Rules, which he as a ſecond *Solomon* ſhould preſcribe; which doubtleſſe in all probability is moſt likely to be fullfilled in our Soveraign, whoſe excellency of matter and ſubſtance, together with the exquiſite Elegancy of Expreſſion, in all Letters, Declarations, Proclamations and other Writings, render his Majeſty the ſtile and Character (and that moſt deſervedly) of a moſt pious, wiſe, and prudent Prince; moſt like to be the moſt potent Monarch that ever ſwayed the Scepters of theſe Nations. And as the Lord promiſed to the ſaid Stone, with ſeven eyes to cut out the graving thereof, to take away the iniquity of the land

in one day; And that in that day, ye ſhall call every man his neighbour under the Vine, and under the Fig-tree, *verſe* 9,10. And how that ſhould be done, is ſhewed in the next Chap. *Zach.* 4. 6. Neither by an Army, nor ſtrength, but by my ſpirit, ſaith the Lord of Hoſts. This day is this prophecy moſt perfectly fulfilled in our eyes. Bleſſed be our good God, who hath been ſo gracious both to his King and people; and let the glory be aſcribed onely to his Divine Majeſty.

His Majeſty having been before proved to be as it were another *Phœnix* ſprung from that *Phœnix* Prince his Father, for Piety, Prudence and Patience, unparaleld, touching thoſe colours worn by the people, and called the Kings Colours, which being Crimſon, Purple, or a *Phœnix* colour, which bird builds her neſt in the top of a palm

Palme-tree, ſome ſignifications in brief obſervations may be collected.

The purple being an embleme of wiſdome and councell πορφυρὸς, φοινικὸς. *etimol: ex* πορφύρω, *quod ſignificat* βουλεύομαι, *concilium cogito; quòd ſenatores & Conſiliarij purpura ſunt induti, ſcal. ducit a bolla pro veſte ſenatoria, ex* βουλὴ, *à conſilio,* which importeth dignity and *wiſdome,* all things even the moſt inconſiderable, by providence conducing to the Elevation of the Kings honour even thoſe colours being arguments of wiſdome, counſell and dignity belonging to the king.

The *Palme*-tree alſo is an emblem of patience and victory to a perſon *qui patientia vincit,* who overcomes by patience. *Quòd plana palma victoriam denotat: ſi ſupra palmæ arboris lignum magna onera imponas, non deorſum palma cedit, ſed adverſus pondus reſurgit, & quaſi vi reni-*

tens

tens prementi. Palma significat togam quid similitudinem palmæ habet in textam palmata toga. The signe of Reward, Felicity, or Victory. His Maj. by his pious and prudent waiting & patience hath overcome all difficulties & dangers, recoverd his just rights, subdued his feirce st adversaries by a bloudlesse conquest, brought to passe by divine providence, and therefore most justly deserves the palme, in signe of, or reward for his happy Victory. See Revel. 7. 9. *Long White robes, signe of purity, palmes in their hands, token of victory and felicity.*

Much hath been said touching the number seven, but not the moity of what may be said thereof. The seven Starrs in the right hand of the sonne of man, *Revel.* 1. 16. 20. *Is there stiled there the mystery of the seven Stars*, which is there declared to be the Pastors of the seven Churches which is set forth by the

the ſeven Golden Candleſticks, and by the right hand is ſignified divine protection. By the ſeven Starrs appearing at his Majeſties birth, what elſe can be ſignified but a ſeven Scepter, and that his Majeſty ſhall be the paſtor, King, Emperor of ſeven Kingdomes at leaſt, a plentifull benefactor to Paſtor and Church (which happily might be nominated, but at this time ſhall paſſe in ſilence) and that by divine aſſiſtance theſe Dominions ſhall be attained, before his Majeſties arrive at the age of ſeven times ſeven years, the major part 7 years ſooner, and contained to his Majeſties poſterity, for ſeven generations or ſucceſſions enſuing: yea even untill thoſe things which St. *John. Revel.* 6. from the 12. to the end, *Upon opening the ſixth ſeale of the book ſealed with ſeven ſeals mentioneth to come to paſſe, ſhall be fullfilled.*

Mention was made before out of the propheſy of *Zechariah*, cap.

3.9. of the ſtone which the Lord laid before *Jehoſhua*, and upon one ſtone there ſhould be ſeven eyes. The graving whereof, the Lord there promiſeth, himſelf to cut out, (that it might be perfect in all points, as a thing wrought by his own hand, as the marginall note hath it) and to take away the iniquity of the Land in one day, ſo that the people might live in peace and quietneſs, under their vines and fig-trees as it followeth in the tenth verſ. of this chap. by way of parallel application is made to our *Jehoſhua*, our Soveraign *Charlemaine*, and doubtleſſe moſt properly if we obſerve the ſcope of this, and the forth chapter next following; our King may be ſaid truly to be one ſtone with ſeven eyes, a ſtone which God prepares with the ſeven gifts of his ſpirit mentioned *Iſaiah.* 11. from the firſt to the ſixt verſe, which is worth the reading and noting,

Again

Again in *Zachariah* 4. what is meant by the Candleſtick all of Gold (which the Prophet ſaw) *with a bowl on the top of it and ſeven lampes; and ſeven pipes to the lamps: And two olive trees over it, one on the right ſide, and another on the left ſide of the bowl.* But the 2 royal Dukes, or the Graces of Gods good Spirit, wch he giveth increaſeth, & continueth in thoſe perſons, whom he raiſeth to greatneſſe for his owne glory, and the good of his Church and people? And this is performed; *non in Exercitu nec in robore; ſed in ſpiritu meo dixit Deus exercituum.* Though he be *Dominus exercituum* Lord of hoſtes; yet *non exercitu*, &c. Neither by an Army, nor by ſtrength, but by his ſpirit ſhall *Zerubabel* build up his Church and people. *Quis tu magne, mons coram Zerubabel?* Who art thou O Great Mountain before *Zerubabel*? Thou ſhalt be a plain, and he ſhall bring

bring forth the head ſtone thereof with ſhouting, and crying, grace, grace unto it. The hands of *Zerub. babel* have laid the Foundation of his houſe; his hands ſhall alſo finiſh it: *& ſcietis, quia dominus exercituum miſit me ad vos. Quis enim deſpexit dies parvos?* Who hath deſpiſed the day of ſmall things? but they ſhall rejoice, and ſhall ſee *Lapidem ſtanneum* the ſtone of tinn in the hand of *Zerubabel*: *Septem iſti oculi, ſunt Domini, quid diſcurrant in univerſam terram* thoſe ſeven are the eyes of the Lord which run through the whole world.

Zerubbabel is often mentioned in ſcripture for many worthy acts, he reedified the Temple in deſpite of all his Enemies *Ezra.* 3. 2. *Zech.* 4 6. 7. 9, 10. He is called *Sheſhbazzar* which ſignified joy in tribulation, *Ezra.* 1. 8. 15. 14. and *Berechiah Nehemiah*, 6. 18. bleſſing or ſpeaking well of the Lord. The name *Zerub. babel*,

babel, signifieth repugnant to confusion; *Alienus à Confusione*, strang from Confusion, or a disperſion of confusion, or a ſtranger at *Babel*. How directly ſuitable to our Soveraigns condition are theſe names of *Jehoſhua*, which ſignifies, Lord, Saviour, or the Lords Salvation; and *Zerubbabel*; and how properly applicable their offices and actions to his Majeſtie? Hath not the ſon of Man, the ſpiritual Saviour of the world, Chriſt Jeſus, in the mideſt of the ſeven golden Candleſtick, having in his right hand ſeven ſtars (the ſigne cœleſtial, ſhining in the preſence of the Sun at the birth of our King) been to the King a gracious Saviour and Deliverer, but alſo made his Majeſty a true *Joſhua*, a ſaving Lord, a temporal Saviour, the Lords Salvation, for ſaving theſe three ſinking kingdomes? Is not his Majeſty by divine Providence become a zealous *Zerubbabel*,

babel, a bright ſun, for diſperſing and diſpelling thoſe thick & dark miſts and clouds of Confuſion, wherewith theſe diſtreſſed and diſtracted Nations, have for a long ſeaſon been ſadly coverd & almoſt conſumed. Hath not his Majeſty been repugnant to, and kept out as a ſtranger, whileſt this land was made a *Babylon*, a receptacle of Rebellion? And is not his Majeſty in his return become, and may be truly termed a *Sheſhbazzar*, a joy in tribulation, and Olive bearer, comming with an Olive branch of peace to his people, and two Olive trees the two Royall Dukes, his Majeſties brethre to ſettle their diſtractions? And howſoever thoſe that according to Gods word, and holy prophecies, may by worldlings be contemned, and accounted, as they are called in the 8. *ver.* of 3. of *Zachariah*, *Viri portendentes*, Monſtrous perſons, who preſage or apply any ſuch matter to his Maje-

ſty; yet, *Ecce ſtella oritur ex Jacobo*; And *Ecce Adducam ſervum meum Orientem*, and *Ecce vir Oriens Nomen eius. Zech.* 3.9. 16.12. The Cœleſtiall ſigne of ſeven Stars in the right hand of the ſun of righteouſneſſe, ſhall ſhew himſelf and ſhine brightly. Our *Jehoſhua*, ſhall have a faire Diadem ſet upon his head, and be cloathed with glorious garments of gladneſſe, and his Crown flouriſh whileſt his enemies are cloathed with ſhame; And the hands of our *Zerubabel*, ſhall not onely lay the foundation of Gods houſe in his Church and State, but his Royall hands ſhall alſo finiſh it. The Great Mountain, (all his mightyeſt adverſaries) ſhall be a plain, be brought low? and ſhall know that the Lord hath called and ſent him to this purpoſe. For who ſhal deſpiſe the day of ſmal things, Let us not be diſcouraged, though beginnings ſeem ſmall & deſpicable yet we ſhall rejoyce; The ſtone

which the *Babylonian* builders refused, will be the head stone of the corner; and we shall see the Glorious glitering stone of Tin *Zech* 4. 10 in the hand of our *Zerubabel*: The seven stars in the right hand of the Son of man; The seven eys of Lord which run through the world shall inlighten and enable his Royall heart with high & heavenly indowments to go through with that great work which the Great *Jehova* hath ordeyned for him, and determined for his majesty to accomplish: And then to his Royal servant, our Soveraigne overcomming, will the Lord give to eat of the *Manna* that is hid (and not common to all and will give him a *White stone* (in signe of victory, honour and Gods favour) and in the stone a new name.

This leadeth me to the next consideration or observation touching his Majesties Name.

Having

Having ſhewed ſomewhat touching his *Majeſties Nativity* and the Cœleſtiall ſigne the Pleiades or ſeven Stars appearing thereat with the obſervations upon the *Number ſeven*; I ſhall (with all humility crave his Royall licence briefly to expreſs my mean meditations touching his Majeſtyes Names; which may be ſaid to be three, *Bonum nomen, bonum omen.*

1. Naturall.
2. Chriſtian.
3. Politicall.

All proper to his Majeſty; Perſon, place, dignity, and promiſe, peace, honour, and happineſſe to his Majeſty; and the Kingdoms and people under his Dominions, and Government. *Nomen quaſi notamen* Name is a mark, note or ſigne by which any one perſon or thing is diſtinguiſhed from another: *Nomen quod notitiam facit, imago quædam qua quid noſcitur. Feſt.* nomen

quaſi

quasi nonimen. Scal. lib. 76. ὄνομα, *nomen.*

1. *Vocabulum proprium quo rem appellamus*, a proper Denomination or terme, whereby we call a thing.

2. *Vocabulum quod libet, quo aliquid intelligibile, vel intellectum efferimus*, any term or denomination, whereby we expresse any thing intelligible or to be understood.

3. *Id quod nomine exprimitur: sive persona, suæ res, etiam ipsa familia, decus dignitas, fama existimatio honor, Cultus, authoritas, jus potestas nomen per eo quod nominatur*, &c: Name is often used, for the person the thing, the family, the renown, dignity, fame, estimation, honour, worship, reverence, authority, right power and name; for the thing named.

The name of the Lord is often taken for the Lord himself.

When God moved the hearts of men to restore Religion after it had

had been long ſuppreſſed; Tis ſaid *Gen.*4.26.*Then began men to call upon the Name of the Lord.* And *Abraham* called on the Name of the Lord. *Gen.*12.8.13.4. So did *Hagar. Gen.* 16.13. and *Izhak Gen.*26. 25. *Moſes* did publiſh the name of the Lord. *Deut.* 32.3. The *Levit.* bleſſed Iſrael in the name of the Lord. *Deut* 10.8. Gods Name was in the Angel that guided *Iſrael. Exod.*23. 21. To put the name of God upon any, is to pray for him. *Numb.*6.27. Who ſo blaſphemed Gods name, was ſtoned to death, *Levit.*24. 11. 14. 16. What ſhall be done to thoſe who trace and caluminate the King, Gods vicegerent. *David* bleſſed the people in the name of the Lord. 1 *Sam.*6.17, 18. *Eliſha* Curſed the children in the name of the Lord, name is uſed for Power. *Matt.*7. 22. *John* 1.12. and 22,23. *Acts* 3.6. For Dignity *Phil.* 2. 9. So Names are put for Men.

name, *Rev.* 3. 4. *Acts* 4. 5. The Jews are commanded to destroy the *name* of *Amalek* from under heaven, *Deut.* 25. 19. The name of God is a strong Tower, *Prov.* 16. 10. *David* overcomes *Goliah* in the *name* of the Lord of Hosts; 1 *Sam.* 17. 45, 49. God exalteth the *name* of such as keep his laws, *Deut.* 26. 19. The Lord God made *David* to have a *great name* upon earth, 2 *Sam.* 7. 9. And made *Joshuah's name famous* through all the world, *Josh.* 6. 26. So will the Lord doe for our *Joshua*, our *David*. Make his name illustrious through the Universe; and the Nations (over whom Gods makes his Majesty Ruler) happy in and through his wise and godly Government.

Touching his Majesty, *tria nomina*, or *nomen triplex*; I shall not presume to say much, onely humbly offer and tender those considerations, though imbecill and slender

der touching the ſame, and begin with though the laſt, in time and order, yet not the leaſt in dignity and honour. The name Political King, in the *Saxon* tongue *Cyning*, in the German tongue *Koning*, the Dutch *Kononingh*, *Koninck*, a *Konnen*, i. *ſcire*, to know, *Quod Rex vera ſcientia imbutus eſſe debeat*, a King ought to be repleniſhed with true, ſound and ſaving knowledge; *Cic.* according to the Pſalmiſt: *Et nunc reges intelligite, erudimini, qui judicatis terram.* Pſal. 2. 10. *Vel à Konnen*, i. *poſſe, potentem eſſe pollere.* To be able, to be powerfull, to excell others, as far in rare parts, as in priority of place: *Propter ſummam à Deo regi poteſtatem conceſſam*; in reſpect of the large power given from God to Kings.

Latini poteſtates, vocant, principes potentes. The Latines call, powers potent princes: *Konnen à κινέω*, i. *valere, viribus pollere.* To be vali-

ant, to excell in ſtrength, *ninus*, *eſt vis, robur, potentia, idque à* כוח *Koach*, in the French tongue, King is called *Roy*, Italian *Re*, Spaniſh *Rey*, Latine *Rex*, *à regendo*, from ruling: In the Greek Βασιλευς, *q.* βασις τῶ λαῶ, i. *fundamentum populi*, the foundation, baſis, and eſtabliſhment of his people; without whom no ſound, ſure, or firm building either in Church or State can be ſetled, eſtabliſhed: Hebrew, מלך *Melech*, a מלח *Malach* (*i. e.*) *regnavit imperavit*. Thus much of the political name, but much more may be ſaid of the Office, power, and prerogatives of Kings.

This double Diſtichon ſeems not to be impertinent touching the power of Kings, upon theſe three words and things.

Rex, Lex, Grex:
Lex ſine Rege, velut Lumen, ſine Sole fuiſſet;
Rex ſine lege, velut Sol ſine luce foret, *Grex*

Grex Regem primo Legit, Rex cum Grege Legem, Condidit, hinc legem Rex regit atque Gregem.

The powers, priviledges and prerogatives of Kings by Laws, Usages, and Customes, Divine and Humane, Rationall, Naturall, are many; The Person, presence, patrimony of Kings, by the Laws of our land, are in some sort Sacred; The Villein of a Lord (which by law was seisable) in the presence of the King, could not be seised, for the presence of the King, was a protection to him; which shews what reverence the law gives to the person of a King, *plod. Com.* 323. 27. *Assi. pl.* 49. Kings Courts are places priviledged from Arrests; so ought the bodies of all his liege subjects in civill causes, as debt or the like, by the ancient law of the land to be freed from imprison-

ment, that they might serve his Majesty and the Kingdomes, being members of that body, whereof his Majesty in his politick capacity is the head; whereas by an unjust, cruell and wicked custome, under colour of law, many thousand mens bodies are maliciously upon bare pretences, buried alive in loathsome prisons, and restrained from the service of their King and Country, to the great displeasure of God, dammage of the King, by losing his subjects, dishonour of the Nation, being branded with a mark of unparrelel'd Cruelty, to § scandal and opprobry, of the law in maintainting malice, revenge and oppression; and destruction of many thousand persons and their Families. This is digression, but it is hoped and prayed, that hereof his Majesty will be gratiously pleased to make a speedy Reformation; which may prevent judgments upon the Nation. *Reges*

Reges ſacro oleo uncti ſunt capaces ſpiritualis juriſdictionis, Kings are anointed with ſacred oyle; ſo was *Saul* and *David*, by *Samuel*, Gods prophet by Gods appointment, and many others mentioned in the old Teſtament, *&c.* Their perſons are ſacred, as appears by that ſtrict Command given from God, by his prophet; *Touch not mine anointed. Rex eſt perſona mixta cum ſacerdote, habet eccleſiaſticam & ſpiritualem juriſdictionem.* All power and Authority under the Divine Majeſty, whether it be Civil and Temporal, or Eccleſiaſtical and Spiritual Juriſdiction, belongs to the King, within all his Majeſties Dominions and is derived from the King; being the onely ſupream Governour over all perſons in all Cauſes. 33. *Edw.* 3. Ayde *de Roy*, 103. *Fitzbert.* 10, *H.*7.16. 1. *Ed.*6.*c.*2. 1. *Eli. c.*1. *Cawdries* Caſe, *Rep.* 5. *fol.* 1. Which Act is but Declarative of

the Common Law. 1. *Jacobi c.* 1. *vid.* 9. *Edw.* 4. *f.* 1.

The Lands of the King in law is called *Patrimonium Sacrum, Com. fur. Littl. Sect.* 4. What shal we think of those that indeavour to bereave his Majesty hereof, or withhold & keep the same from the King? do they not commit Sacriledge? And is not Sacriledge a sin, as much odious to God, as offensive to the King his Vicegerent? Sacriledge, whether of Gods or the Kings due, *Quæ Dei aut quæ Domini Regis sunt*, of any thing that belongs to God or the King will prove a sad lading which in the end, will sink the best and ablest bottome. A little of this Leaven may sowre your whole lump; 'Twill be as *Achans* wedge, bring a curse with it, a small parcell of this sacred patrimony, taken into your Purchase, like the Kings waste, may alter your Tenour in Gods blessings, and bring your whole

whole fortune into Wardſhip. Thoſe that be pecants in this kind, let them not ever truſt to their ſmooth ſayling, ſudden ſhipwrack may ſeiſe them in their ſeeming calmeſt ſecurity. It is a deſtruction to a man to devoure that which is ſanctified, and after the Vows to inquire: If you believe *Solomon*, who had wiſdom from above, *Pro.* 10. 25.

As greater Power is by God, given to Kings and Emperours, and mighty Rulers; ſo greater parts, Diviner gifts alſo, of the minde, as Wiſdome, Prudence, Valour, and the like, are beſtowed on them: *Saul* being anointed King, is ſaid to have another heart given to him by God, 1. *Sam.* 10. 9. They have alſo nobler names, and greater and awfuller Reverence is due unto them, and many men are ſmitten with ſuch terrour of their Majeſticall preſence, as though they were

partakers of somewhat more the humanity, and that there were (as probable tis there are) some rayes of divinity evidently appearing and shining in their Persons. Why else is God the great King of Kings pleased to be called King, and suffer his name to be communicated to them, and by a proper denomination hath confirmed it to them: They are called mortall Gods, Heroe's, Terrestriall gods, companions of the Superior Gods: by whom the world is governed, and disposed by their Laws, whom therefore as gods we receive, Worship, Reverence, because God himself hath vouchsafed the communication of his name unto them, calling them gods, I have said, ye are all sons of the most high God, *Psal.*82.6. And to *Moses* God said I have made thee a God to *Pharoah* and else where he Commandeth concerning them; ye shall not detract

tract from the gods; And concerning the reverencing and honouring of them, also decreeing riches and first fruits for them, and giving them power of the sword, and forbidding any to curse them; but enjoyning obedience to be yeilded to them (though wicked) How much the rather then ought it to be rendred to good Kings.

Antiquity called their Princes gods, & worshiped them, as divine powers, as *Janus* testifyeth in *Ovid lib. de fast.* 1.

And divine *Plato* in his third book *de Republica*, appointed that Princes both alive & dead, should be celebrated with divine Honours; which Institutiton hath been received amongst the most and best Nations even from the first age, to deify their Princes with divine honours, as Gods vicegerents on earth and to consecrate them with Eternall memory. Hence they did

impose their never dying names on little Provinces, Mountaines, Rivers, Lakes, Islands and Seas; and dedicated othem with great Pomp Pyramides, Colosses, triumphal arches, Trophes, Statues, Temples, playes, feasts, *&c.* And also called the Heavens, Stars, Dayes and Months by their Name. Hence *Jannary* from *Janus*, *July* from *Julius*, *Augusti* from *Augustus*, So *Dies Mercurij* from *mercury Trismegesti*. *Dies Jovis* from *Jupiter*, which custome we read was observed, not onely by the Ægyptians, Greeks, and Romanes, but also by the then not so Civilized, (as now) a people, the Gothes, Danes, and Teutours. Hence *Saxo Grammaticus*, being witnesse, what day was formerly called *Dies Mercury*, these call *Othines* day; and what day was formerly named from *Jupiter*, these do now call Thursday, from *Othin* and *Thor* in times past Kings of Scot-

land

land and *Denmark*; neither are they for any other reaſon called *Gothes*, then that they call in their Language their Chiefeſt God, *Got*. Hence alſo the Dutch are thus called, becauſe they named the God *Mars* whom they worſhiped: *Teutan*; By which name the *Gaules* alſo called *Mercury*.

Why may not the Moneth now called May, which ſome derive a made faction, from the moiſture then cauſed by the riſing of the Pleiades, be changed into *Carolus*, in regard of the Nativity of our *Treſmegiſtus Carolus*, in that month 1630. and the pleiades (whoſe riſing is in that moneth, called alſo *Charls Waine*) appeared at the time of his Birth on the 29th. day thereof on which day alſo his Majeſty returnd Triumphantly to London to his Parliament in the year 1660. to the ineffectable ſurpaſſing joy of his people. Surely heaven diſdain-

ing

ing not to have a Cœlestiall signe the Name of *Charles*? Why should we not account it an Honour to this Nation to have this Moneth the best and chiefest in the year, dignifyed with the Name of that Person who is the onely Joy, Comfort and Honour of our horizon? His Birth Graced with a Cœlestiall Glorious Signe: His restitution the longing & thirsting desire of three Kingdoms; The staff and stay of the Nations, and restoring the collapsed Honour of our Countrey, a number lesse number with eyes toward their Joy, tongues and lips with loud acclamations expressing the loyal intentions of their hearts, and their hands lift up to heaven with prayers and praises. Though these are not *Miracula*, yet they are *valde miranda* very admirable.

Ex visu fit Amor, Such a people in view of their King, and such a King in view of his People, banding

ing their eyes to and fro, the one from the other, like the flowing and falling of waters, a reciprocall and interchangeable motion of love between them. I know not what others think, but to me, it seemeth worthy to adde a Rubrick more to your Almanack, and make a new holy day amongst you, and give it a new name, & call it *Charles* day. The Pope maketh Jubilees at his pleasure, why not this a Jubilee, a yeare of extraordinary joy to these Nations? The like hath not happened for many generations: No not since *Britain* bare the name of a Nation, nor like to come to passe whilest the world lasteth. And being a time and occasion of so much Joy and happinesse to King and people, let their hearts unite in this one acceptable service to heaven, to comfort them that Mourne in Sion, To speak and act comfortably to and for many thousands

thousands distressed and oppressed debtors, destructive members of Christ, who have for many years laine desolately and disconsolately languishing, buried alive in Prisons ready to perish, that they may say to the prisoners go forth, and to them that are in darkness shew your selves, our Saviour disdayned not to declare that the Lord had sent him to preach good tidings to the poor, to binde up the broken hearted, to give liberty to the Captives, and to them that are bound, the opening of the prison; to shew the acceptable yeare of the Lord, to comfort all that mourne. To Give unto them beauty for ashes, that oile of joy for mourning, the garments of gladnesse for the spirit of happinesse; that ye might be called trees of righteousnesse, the planting of the Lord, &c. neither can Kings appear like gods in anything more, then in works of mercy.

But

But to return to ſpeak of the honour and power vouchſafed by God himſelf, to Princes. Kings if juſt and mercifull, are accounted Companions of the Gods, and indowed in ſome reſpects with the like power. Hence they cure diſeaſes by their touch and word, and ſometimes command the times and heavens, as *Virgil* ſung of *Auguſtus*.

Nocte pluit tota, redeunt ſpectacula mane.
Diviſum imperium cum Jove Cæſar *habet.*
It raines all night, in'th' morn the raies return;
Cæſar *with* Jove *divided hath the Throne.*

And the Scripture teſtifyeth of *Joſhuah*, who fighting in *Gibeon*, commanded the Sun and Moon, ſaying, Sun ſtand ſtill in *Gibeon*, and thou Moon in the valley of *Ajalon*

Jalon, and the Sun and Moon ſtood ſtill, at his command, neither did the Sun ſet in the ſpace of one day, untill he had revenged himſelf of his enemies, and the Lord obeyed the voice of man; Alſo *Moſes* divided the red Sea, and *Joſhua*, *Jourden*, and led the people over dryſhod; The like did *Alexander* the *Macedonian*, leading forth his Army;

Sometimes princes are indowed with a prophetical ſpirit, as in many reſpects the ſweet ſinger of *Iſrael*; the Kingly Prophet *David* appears to be moſt alike to whom not only in afflictions, but both in piety and prophecy. Was alſo our late prophetical King and kingly Prophet *Carolus bonus primus*, *Charles le bon* the good, the firſt, not onely *regno, aut regnandi primus, ſed bonitate, pietate, prudentia omnium predeceſſorum primus*; whoſe propheticall expreſſions in that incomparable di-

vine

vine piece, Εἰκὼν Βασιλικὴ, are many and many already evidently fulfilled: A particular Collection whereof in a peculiar ſmall volumne by it ſelf, may hapily hereafter be publiſhed. I ſhall herein mention onely three or four at preſent.

In his late Majeſties Meditation upon the Armies wilfull and wicked ſurpriſal of his Royal and Sacred perſon at *Holmby*, divers dangerous diviſions and diſtractions are by his Majeſtie predicted to enſue in the Houſes, the Army and City which accordingly came to paſſe, (*viz.*) the Struglings of thoſe two twins (as his Majeſty then called the Preſbyterians and Independents) which lately one womb incloſed. And the breach ſtill not to grow wider, is as impoſſible, as lines drawn from the center, tis impoſſible not to divide from each other ſo much the wider, by how much they go further from the point of union. That

That those *Babel* Builders should from division fall to confusion, and although they pretended the building of *Jerusalem*, the deviding of their tongues and hands was but an ill *Omen*, and tended to fatall destruction.

That Divine justice would bring it so to passe, that they which by Tumults first occasion'd the raising of armes, must be chastened by their own army for new Tumults.

The plea against tumults holds good, which before was condemned, whilst they are Judges of others, they are forced to condemn themselves.

And hereupon saith his Majesty prophetically, I see vengeance shall persue and overtake (as the mice and rats are said to have done a Bishop in *Germany*) them that thought to escape and fortifie themselves most impregnably against it, both by their multitude and compliances;

and

and whom the Laws cannot, God will punish by their own crimes and hands. His Majesty with a pious pity proceeds, and towards the Parliament, City and all his people which were miserably misled and mistaken, saith this good King, I was sorry to see them do, or suffer unworthily, I never had so ill thought of them as to dispaire of their Loyalty to me, which mistakes might eclips, but I never believed malice had quite put out. I looked on them as Christ did sometime over *Jerusalem*, as objects of my prayers and tears, with compassionate grief, foreseeing those severer scatterings which will certainly befall such as wantonly refuse to be gathered to their duty; (marke well this propheticall expression) fatal blindnesse frequently attending & punishing will full; so that men shall not be able at last to prevent their sorow who would

not

not timely repent of their sins? nor shall they be suffered to enjoy the comforts, who securely neglect the counsells belonging to their peace. They will finde that Brethren in Iniquity, are not far from becoming insolent enemies, there being nothing harder then to keep ill men still in our minde. Vulgar compliance with any illegall and extravagant waies, like violent motions in Nature, soon grow's weary of it self, and ends in a refractory sullenness; peoples rebounds are often in their faces, who first put them upon those violent strokes.

Let the accursed Authors and abetters of that Prodigious horrid Rebellion, deny if they dare or truely can, his late most Religious Majesty to be a true Prophet, whose predictions are in many respects so perfectly fulfilled upon them their Families and adherents, and daily

shall

ſhall we finde a more full performance in future to be accompliſhed.

In theſe divine Meditations, of his late Majeſty, touching Death, after the Votes of non-Addreſſes, and his Majeſties cloſe impriſonment in *Carisbrook* Caſtle; theſe enſuing expreſſions, who can deny to be prophetique. *There are I know but few ſteps, between the* Priſons *and the Graves of Princes.* And after; *I doubt not but mine Innocency will finde him both my Protector and my Advocate, who is my onely judge, and whom I own as King of Kings. Nor will he ſuffer thoſe men long to proſper in their* Babell, *who build it with the boughs, and cement it with the blood of their Kings, My blood will cry aloud to heaven for vengeance, but I beſeech God not to poure his wrath upon the generality of the people, who have either deſerted me, or engaged againſt me, through the Artifice*

Artifice and Hypocriſie of their leaders, whoſe inward horrour will be their Tormentor; nor will they after eſcape exemplary judgements. I am confident they will finde Avengers of my death among themſelves: The injuries I have ſuſtained from them ſhal be firſt puniſhed by them, who agreed in nothing ſo much, as in oppoſing me. Their impatience to bear the loud cry of my bloud ſhall make them think no way better to expiate it, then by ſhedding theirs, who with, them, moſt thirſted after mine. The ſad confuſions following my deſtruction, are already preſaged & confirmed to me by thoſe, I have lived to ſee, ſince my troubles; and God alone (who onely could) hath many wayes pleaded my cauſe; not ſuffering them to go unpuniſhed, whoſe confederacy in ſinne is their onely ſecurity; who have cauſe to fear, that God will both further divide, and by mutuall vengeance afterward deſtroy them.

And

And again afterwards by a lively Faith his Princely reſolution conclude, *I Conquerer ſhall be more then through Chriſt, &c.*

And in the cauſe ſo long diſputed by the ſword, between me and my cauſeleſſe adverſaries, I doubt not but his righteous Judgement will confute their fallacies, who from worldly ſucceſſe, (rather like Sophiſters then good chriſtians) draw thoſe popular concluſions for Gods approbation of their accounts, whoſe wiſe providence (we know) oft permits many events, which his revealed word (the onely clear, ſafe, and fixed rule of good actions and good conſciences) in no ſort approves.

The application of theſe propheſies are plaine and facile to the meaneſt apprehenſions.

Hath not divine prudence, made all the ſeditions *Shebaes, Rebellions, Corahs*, &c. *Simeons* and *Levi's* brethren in iniquity, even all the Kings enemies

enemies by diviſion among themſelves, like to the mad *Midianites* inſtruments of ruine and diſtruction, one to another, of revenging the injuries done to his Majeſty & ſo clearing his innocency, and the juſtice of his cauſe?

Let it be conſidered, and obſerved what is become of all or the moſt part of that pernitious party of the Long Black Parliament and their Army, which ſo vehemently proſecuted and perſecuted his late Majeſty and his friends and poſterity, and it cannot but be confeſſed and without contradiction concluded. That as God is juſt in all his juſt judgments and righteous in all his waies, ſo his majeſties predictions have not failed, but received a ſad and evident accompliſhment, to the confuſion of the faces of his adverſaries vindication of his Majeſties Honour, and Gods glory.

Among the reſt, *in perpetuam rei*

rei memoriam, that O. P. *omen proditionis, onus & odium principis & patriæ*, ought be recorded, *& atro carbone notandum*, to all posterity, O. P. (for pretended writing of which two Letters with the words *Occidisti Possedisti*; under (relating to the saying of *Eliah* to *Ahab*) 1 *King.* 21. 19. the Author of this Tract, indured long and hard imprisonment) which O. P. proved to be not a Protector, a title unworthily assumed, but rather a Projector, *perditionis & proditionis non solùm principi & patriæ, sed fataliter & finaliter posteritati suæ*; which (as a true token of divine Judgment) were ruined in an instant, by their own neer relations, which by *O. P.* were raised to preserve them.

His late Majesty in a Letter of Advise to the then Prince of *Wales*, our now most blessed King, hath in many respects manifested himself

to be a most wise, and prudent Prince, by his political instructions in State Affaires; a most pious Priest and Ecclesiastes in his divine Doctrines and directions, and a true Prophet, in his infallible predictions, the particulars whereof, as it would require much time to recite, expresse and apply, so, (I doubt) it would be accounted more tedious, then requisitely necessary to repeat the same, being already set down most fully and eminent for observation in that unparrallel'd piece Εἰκὼν Βασιλική.

I shall onely mention briefly from his late Majesty *Charls le sage* and *le bon*, the mirrour of piety, patience and prudence, some few precepts or prescriptions of advise to, prayers for, and prophecies touching his now most hopefull and happy Majesty.

Touching Afflictions, Religion, and

and Resolution in all conditions; a Crown upon sordid dishonourable irreligious terms is not worth taking up, or enjoying: *Keep you to true principles of piety, virtue and honour, you shall never want a kingdome.*

Thus by our late Majesty of blessed memory, to our now renowned King was it written, concerning, trouble and affliction, whereby to gain wisdom in youth.

This advantage of wisdome, you have above most princes: That you have begun, and now spent some years of discretion, in the experience of troubles and exercise of patience, wherein piety and all vertues both morall and politicall, are commonly better planted to a thriving, as Trees set in Winter, then in warmth and serenity of times; or amidst those delights, which usually attend princes Courts in times of peace and plen-

ty, which are prone either to root up all plants of true vertue and honour; or to be contented onely with some Leaves and withering formalities of them, without any reall fruits, such as tend to the pub. like good; for which Princes should alwayes remember they are born, and by providence designed.

The evidence of which different Education, holy Writ affords us in the Contemplation of *David* and *Rehoboam*: The one prepared by many afflictions for a flourishing kingdome; The other softned by the unparalleld prosperity of *Solomons* Court; and so corrupted to the great dimunution, both for Peace, Honour, and Kingdome, by those flatteries, which are as unseparable from prosperous Princes, as flies are from fruit in summer, whom adversity like cold weather drives away.

I had rather you should be

Charls

Charls le bon, then *le grand*, good then great; I hope God hath designed you to be both; having so early put you into that exercise of his gifts and graces, bestowed upon you, which may best weed out all vitious inclinations, and dispose you to those princely endowments and imployments, which will most gain the love, and intend the welfare of those over whom God shall place you.

Who seeth not this divine direction digested, pious prayer heard and granted, and the propheſie of good and great fulfilled? What greater, what better Prince in Christendome, in Europe, then our most illustrious renowned *Charlemain*? and unto this goodness and greatnesse attaining, not mollifie and effeminated with the wanton pleasures of a prosperous Court; but *per mare, per terras, per tot discrimina rerum*; with *David*, tryed and al-

most tyred with terrours and troubles; yet clearly prepared to be at last, *terque quaterque beatus*, by divine providence restored to a triple Crown, his just right and due by Nature, and legal descent, and designed to *septem, plici sceptro*, a sevenfold scepter, which the *Septentrional Lion*, shall obtain and enjoy before, *ter septies*, or *septies tres*, Number of years, and the major part of this sevenfold scepter, shall be gained into the power & Dominion of this Septentrional Lyon, before three and seven years expire: the extent of whose time of years or age shall be to seventy three. And by the age of 37. that star of *Sybilla* in the North, said to enlighten the world, shall shine most gloriously on this Septentrional Lyon, whose fame shall ring, and the terrour of whom shall be resounded through't the Universe; This digression I cannot avoid, being

ing drawn thereunto by that divine ſpirit, from whoſe dictates I am directed to declare, what by divine deſignment is determined touching this tranſcendent ſuper-excellent perſon; but to return to the conſideration of his late Majeſties propheticall expreſſions. Hath not Almighty God moſt graciouſly directed all thoſe black lines of afflictions, which he was pleaſed to draw on his late Majeſty, & alſo on his Majeſty that now is (who hath drank liberally alſo of that cup of carefull troubles) unto a centre of true happineſſe? even to draw them neareſt to himſelf; their ſorrows are become Gods Phyſick; having that in healthfulneſs, which was wanting in pleaſure: The Fathers ſufferings ſhall be doubly recompenced in ſolaces to the Sons.

Is not that ſly old Serpent, which pretended new lights at length

length by his deeds of darkneſs, detected to be a proſelyte to the Father of Lyes, by whoſe perſwaſion and inſtigation, be an his adherents proſecuted ſo violently the Innocents? And that ſeeming Saint which aſſumed the ſhape of an Angel of Reformation, diſcovered to be the Devill of Rebellion? Have we not ſeen the Serpent devoure the Dove. Hath not the faith of ſome proved meer Faction, and their Religion Rebellion? Have they not alwayes made their Intereſt, Gods? And under the colours of Piety, have not there marcht their ambitious policies, not onely with greateſt ſecurity, but applauſe, as to the populacy? Hath not *Jacob* voice been heard, when *Eſaus* hands have been felt? Hath not God made his Majeſty an happy Inſtrument of diſſipating theſe deviliſh Factions, which would have deſtroyed the Nations? Hath

not

not a divine hand divided them to ſo high a rivalry as ſets them more at defiance againſt each other, then againſt their firſt Antagoniſt? as his Maeſty predicted. Have not thoſe rough horns of private mens covetous and ambitious deſignes, made a clear diſcovery of themſelves, which were at firſt wrapt up and hidden under the ſoft and ſmoth pretenſions of Religion, Reformation and liberty? And as the woolf is not leſſe cruel, ſo will he be more juſtly hated, when he ſhall appear no better than a woolf in ſheepscloathing. The mountains of congealed factions, by the ſunſhine of Gods mercy, and the ſplendor of our Soveraigns vertues are thawed and diſſipated; and the abuſed vulgar hath learned; that none are greater oppreſſors of their Eſtates, Liberties and Conſciences, then thoſe men that entitle themſelves the Patrons and Vindicators of them, onely to Uſurp power over them; Doe not theſe deceiptions daily vaniſh, and the vazards fall off a pace? The mask of Religion in the face of Rebellion, will no longer ſerve to hide ſome mens deteſtable deformities in their damnable deſignes.

The

The precepts, prayers and prophesies of his late Majesty to, for, & touching our now king & his kingdoms, are very remarkable and well worthy observation; some whereof I have before mentioned, and some few hereafter I shall specifie: As first advice and precept touching Religion; I doe require and entreat you as your Father and your King, that you would never suffer your heart to entertain or receive the least check against or disaffection from the true Religion established in the Church of *England*. I tell you, I have tryed it and after much search, and many disputes have concluded it to be the best in the world, &c. many incitements to the imbracing and continuing thereof; which holy directions his now Majesty hath as dutifully and faithfully observed, what then is or ought to become of those cursed calumniators, under whose lips is the poison of Aspes, which charged the late and this religious Kings with popery (which however contemptible here, yet teaching no such principles, as have been held and practised by some of those who would be accounted the mo-

modern principall pillars of piety and Religion in these Nations)

Another direction touching revenge, favouring of a soul truly divine, *notatu dignum* ; *Let no passion betray you to any study of revenge upon those whose own sin and folly will sufficiently punish them in time. As your quality sets you beyond any Duel with any subject* ; *so the nobleness of your minde must raise you above the meditating any revenge, or executing your anger upon the many, you will finde more inward complacency in pardoning one, than in punishing a thousand.* Many other Observations, and those material, touching his Majesties Name, Natural and Christian, his royall Brethren, the two Renowned Dukes of *York* & *Gloceſter*, and other remarkable matter, relating to the noble General *Monke*, not unworthy consideration, are penned and were intended at this time to be published, but are reserved for a particular Treatise hereafter; And this Tract at present concluded, with a prophetical prayer, or praying prophecy of the late most pious King, Priest, & Prophet, of most blessed memory for & touching his now Majesty (then Prince) in a good part granted, and in

a faire forwardnes like to be fulfilled. *That Almighty God will make his Majesty, an Ankor or Harlor rather, to these tossed weatherbeaten Kingdomes* (as is already accomplished his Majesty being become an happy haven of rest and safety after so great danger of the Kingdomes *naufragie*. And by his wisdome, justice, piety and fortitude a repairer of what the folly, wickednesse, ambition and Avarice of some men have so ruined; as to leave nothing in Church or state; to the Crown, the Nobility, the Clergy, or the Commons, either as to laws, liberties or estates, order, honor, conscience, or lives. This is in a hopefull way by his Maj. through his Parl. preparing, and by a prosperous progresse therein, like to attain speed and happy perfection. Happy times I hope will attend his Maj. wherein as all good subjects will be satisfied with the blessings of his presence and vertues; so will they by preceding sad experience have learned, *That Religion to their God, and loyalty to their King cannot be parted, without both their sin and their infelicity*; as God promised, Ps. 132.17, 18. The Kingly prophets prayer shall put a period to this present discourse, wherein he desired God to purge his Church from Hypocrites and Rebels: *Do well, O Lord, to those that be good and true in their hearts; but those that turn aside by their crooked wayes, them shall the Lord lead with the workers of iniquity, but peace shall be upon Israel.* Ps. 125 4, 5. Finis.